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ARTICLE I.

THE INSPIRATION OF THE SCRIPTURES.

Is the Bible, in any peculiar sense, the Word of God? Can the Scriptures of the Old and the New Testaments, with propriety, be said to have proceeded directly from God? Are they a supernatural or extraordinary gift of God to the world, or are they merely the product of the human mind? In the estimation of reflecting minds this is the question of questions.

To this point may be traced the divergent opinions and opposing theories that are entertained respecting the various subjects of which the Scriptures treat. Around this point are rallying the contending hosts of Christianity and infidelity. Here the decisive battle is to be fought. At the present time different classes of minds assume different attitudes in relation to this question. One class express their answer to it by a bold emphatic negative. They insist upon the impropriety of applying to the Bible the title, *The Word of God*. They place the Scriptures upon a level with books acknowledged to be uninspired, and deny to them the office of supreme arbiter in matters of faith and practice. Another class of minds, a large and influential class, stand in an equivocal position. If they answer the question in the affirmative, they do so by the utterance of a timid, qualified assent, indicative of half belief. But it is more likely they will decline a direct answer, and their only response will be a sigh or a lamentation, as much as to say, "Alas! for

the Bible. Would that we could repose faith in it as the word of God." They give the impression that nothing would relieve and delight them more than to be able to bring their understanding and reason to an acknowledgment of the claims of the Bible to be a supernaturally inspired book. They would have it understood that their prepossessions are all in favor of this decision, and that the necessity for an opposite one is distressing to them, and numbered among this class are many who think themselves to be sincere. In the judgment of charity there are some who really are sincere. But we are forced to inquire, Is it not probable that this form of scepticism can be accounted for, in great part, by reference to the subtle, deep-seated hostility of the natural heart to the doctrines which the Bible inculcates? A third class of minds, and this class is large, profess to believe that the Scriptures are a supernatural gift of God to the world. But they cherish the secret feeling that in the Bible the golden ore of truth is mingled with much dross. They virtually reserve to themselves the right of deciding what is the truth. They, in fact, elevate their own understanding and reason above the Scriptures. Their final appeal is not really to the Bible, but to their own minds. In addition to these three classes, there is a fourth class, who believe the Scriptures were given by divine inspiration as the only and the sufficient rule of faith, the supreme and infallible arbiter in all religious questions. Now which of these opposing views entertained in respect to the Bible is the true one? Or are they all wholly or in part, false? In short, what is the truth on this subject of prime moment? The correct interpretation of the declaration of Paul found in 2 Tim. iii. 16, will furnish the virtual answer to this question. In our authorized English version the passage reads, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Greek is as follows: *Πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγχοί, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.*

This is the invariable reading of all the existing manuscripts; and hence, we can have no doubt, is the true reading. Some interpreters have, indeed, expressed a doubt in regard the particle *καὶ* inasmuch as it is not found in the ancient Syriac and

Vulgate versions. But we are to remember that, while these versions are entitled to great respect, they are but subordinate authorities; "Since," as Dr. Fairbairns truly remarks, "it must ever remain doubtful whether due pains were taken by the translator to obtain a pure text, and doubtful still further, whether the translation may not to some extent have been tampered with in the course of its transmission to present times." (Her. Man., p. 70). The evidence for believing *xai* to belong to the original text, derived from the fact of its being found in all existing manuscripts greatly outweighs all the evidence against it, arising from the fact that it is not found in two ancient versions. Does, then, our translation express fully and exactly the sense of the original Greek? This text, it will be noticed, is one of the many instances in which the *copula* of the sentence is omitted in the Greek; and the question is, must *θεόπνευστος* be joined with the subject or with the predicate? If with the predicate, then our translation is correct in rendering the passage, "All Scripture is given by inspiration of God and is profitable," &c. But if *θεόπνευστος* belongs to the subject, then should the translation read, "All God-inspired, or God-inbreathed, Scripture is also profitable," &c. For the decision of this point it does not suffice to refer to the opinions of the ablest biblical scholars and expounders. For these seem to be about equally divided. On the side of our version are such distinguished names as Chrysostom, Gregory of Nyssa, Bengel, Calvin, Wolf, De Wette, Conybeare and Olshausen. In favor of the other rendering are, also, names entitled to great weight, such as Origen, Theodoret, Grotius, Erasmus, Whitby, Rosenmüller, Huther, Ellicott and Alford. The language of Alford is:

"I own on the whole the balance seems to me to incline on the side of the second, unobjectionable as it is in construction, and of the two better suited to the context. I therefore follow it hesitatingly, I confess, but feeling that it is not to be lightly overthrown."

Moreover, this point is one which cannot be decided incontrovertibly on grammatical grounds. Either rendering consists very well with the laws of grammar and the structure of the New Testament language, although we can but feel that the preponderance of evidence from this source is in favor of our version.

It is true, *καί* both in classic and in Hellenistic Greek, often has the signification *also*, and introduces the predicate of a sentence, its use being to give especial emphasis to the assertion contained in the predicate. But it is not very clear, that this case is to be referred to that class. The instances cited to justify this construction are such passages as Luke i. 36, Acts xxvi. 26, Rom. viii. 29, which on examination will be found to differ materially from the case in question. Of the two translations, our version seems to us the more natural and easy. But, after all, the hermeneutical argument must decide the controversy.

We must ask, which rendering do the context, the connection and the sense demand? Which rendering most perfectly harmonizes with the apostle's aim and object? His grand object in the charge he is here giving to Timothy is quite obvious. It is to impress upon the mind of Timothy the great importance of a constant reverential regard for the Scriptures, as the repository of doctrine, of reproof, of correction, of instruction in righteousness, as the chief and indispensable means by which the man of God is to be made perfect and thoroughly furnished unto all good works. How could Paul hope to accomplish this object more effectually than by making a solemn, emphatic declaration of the divine origin of the Scriptures? It may be said that the divine origin of the Scriptures was not doubted by Timothy and, hence, there was no necessity for this affirmation. Let it be granted that Timothy did receive the Scriptures as inspired, yet might not a distinct assertion of their divine origin, coming from his spiritual father, uttered in circumstances singularly impressive, be of incalculable advantage to him? Would not such an assertion, so made, impart vividness, depth and strength to his faith in the word of God, and greatly enhance his sense of its value? Besides, if there was no reason why Paul should have re-affirmed the doctrine of inspiration, what reason was there for his alluding to it at all? In other words, if the fact that Timothy admitted the divine origin of the Scriptures is an objection to the rendering of our version, it is, also, an equally strong objection to the other translation. So that after a consideration of all the arguments on both sides we conclude our translators were correct in joining *θεόπνευστος* to the predicate. The phrase rendered "All scripture" is, *πᾶσα γραφή*,

and γραφή is synonymous with *τὰ γραμματα* immediately preceding, and, without doubt, refers to the Old Testament, as at the time of this letter from Paul to Timothy, the New Testament was not in existence. The word *πᾶσα* is correctly translated all. For there are strong reasons for regarding γραφή as an appellative or proper name, and then the expression, *πᾶσα γραφή*, will be reckoned among that class of expressions like *πᾶσα ἡ οἰκοδομή*, and *πᾶσα ἡ Ἰουδαία*, where the substantive being used without the article, *πᾶς* is equivalent to *πᾶς ὁ*. (Vide Winer's Gram., vol. 1, sect. 19). Should any reject this explanation, and contend that *πᾶσα* must have the meaning of every, the result will be the same, inasmuch as the expression would necessarily be every part of scripture, "*Scriptura sacra, secundum omnes suas partes*," (Bengel), scripture in all its parts, which in sense differs not at all from "all scripture." Hence the correct rendering of the passage is "All Scripture is given by inspiration of God, or is inbreathed by God, and is profitable for doctrine," &c.

We are now prepared to inquire, What is the doctrine taught by this passage? To answer this question we must, in the first place ascertain definitely the meaning of *θεόπνευστος*. We must determine what is meant by the phrase, "given by inspiration of God." For the sake of facilitating this design we shall bring under consideration the entire sacred canon, the New Testament in connection with the Old. Among other reasons which might be given justifying, if not, indeed, demanding this course, is the fact of the interdependence, or integral unity of the two Testaments. Let it be established that either Testament proceeded from God, then it will follow that the other came from God. Let it be proved that the Old Testament is inspired, then *a fortiori*, the New Testament is inspired. What, now, is the precise meaning of *θεόπνευστος* as applied to the Scriptures? In what sense exactly are they "given by inspiration of God," or inbreathed by God? Evidently it does not suffice to say the Bible is inspired, or inspired by God. For this word, inspired, admits of many different significations. The human soul may be called *θεόπνευστος*, (*θεός, πνέω*) inspired of God. In the most literal sense it is *divinitus inspirata*. It is the breath of life, *spiritus*, breathed

into man's nostrils by God, when he formed him from the dust of the ground, that "Bright effluence of bright essence increate" which is the living soul, the image of God. So, again, all the countless forms of life manifested in the vegetable and animal kingdoms are called θεόπνευστος, inspired of God. Their life is an emanation from the infinite Spirit. Still, again, poets and orators, artists and warriors are often spoken of as inspired. The ancient classics furnish numerous instances of this use of the word. Says Cicero, "*poetam . . . quasi divino quodam spiritu afflari*"; and again, "*Nemo vir magnus sine aliquo afflatu divino unquam fuit.*" The poet is, as it were inspired by a certain divine breath. No one was ever a great man without a certain divine inspiration. Very common at the present time, also, is the same application of the term. How often, for example, does one rise from a thoughtful perusal of Shakespeare's wonderful delineations of human nature, or Milton's sublime epics with the exclamation, These men were inspired! How often from the lips of one who has been gazing spell-bound upon the master pieces of Michael Angelo, Raphael, Thorwaldsen, Leonardo, or who has been enraptured by the peerless oratorios and the matchless symphonies of Handel, Mendelssohn, and Beethoven, involuntarily break the words, "These men were inspired!" A contemplation of the exploits of military heroes often prompts the application of the same epithet to them. In short, the term inspiration is often employed to denote an unusual, extraordinary exercise of the faculties and powers with which man is endowed. Now of the various meanings of the word, inspired, θεόπνευστος, which one is to be applied to the Scriptures of the Old and New Testaments? Were these writings breathed forth immediately from God as the human soul was at the creation of man? This supposition, from the nature of the case, is impossible. The Bible is admitted by all to have come to the world mediately, through man? But did it come through man acting naturally, although it may be wonderfully, as came Paradise Lost, the Oratorio of the Messiah, the Apollo Belvidere, the Transfiguration, or did it come through man acting supernaturally? Does inspiration imply that the Scriptures are an authoritative declaration of God's will, such as binds the human conscience and from whose decision there is no appeal? This

question, it will be observed, includes the two questions (1) Does the Bible contain a supernatural revelation of truth? (2) Were the sacred writers divinely commissioned and divinely guided in the composition of the Scriptures, so that these writings in substance and form are just what God intended they should be for the instruction of all mankind? The second is the question of inspiration in its strict sense. But the decision of this question obviously depends upon the answer to the question of a supernatural communication of truth made to the minds of the writers. Do, then, the Old and New Testaments contain a supernatural revelation of truth given to the world through Moses and the prophets, Christ and his apostles?

Whence are we to look for an answer to this question? Shall we, in reply to it, adduce the fact that it is possible for the infinite and uncreated Spirit, who gave existence to the human spirit, and endowed it with all its marvellous powers, to make to that spirit a revelation of truths so deep, so high, so wonderful as the human mind unassisted could not attain unto? This fact must be unhesitatingly admitted by all believers in a God. It can be doubted only by atheists who deny the existence of any God, and by pantheists who pretend to believe that "all things are God and God is all things." And, yet, what God can do, and what he has done are quite different things. It is naturally possible for God to do many things that he has not done.

Or, again, shall it be said that such a revelation would be greatly useful to the world? It would clearly unfold many important truths, that are but dimly disclosed by nature. It would make known many truths in respect to the divine character, and feelings and purposes, and in regard to all matters of highest concern to us, which are not even hinted at by nature.

This is, indeed, quite true. But this mode of argumentation can, at most, only create a presumption, merely render it probable that God would by direct interposition communicate his will to men. Indeed, it will not effect even that, unless it shall first have been proved that God is a merciful being, a being inclined to bestow favors upon the guilty. But this is a point difficult of proof independently of the Bible. Or, still again, must the decision of the question be referred to the testi-

mony of the particular men who claim to have received revelations from God? Assuredly not. For then we must receive as communications from God pagan oracles and divinations, the Persian Zendavesta, the Hindoo Shasters and Vedas, the Koran of Mohammed, the wild fancies of the priests and priestesses of spiritualism so called. Particular men may believe themselves commissioned by God to make known his will to the world. But the mere assertion of the men to that effect does not bind us to receive them in that high capacity. To make it obligatory on us to receive any men as ministers plenipotentiary from the Supreme Ruler, these persons must bear unmistakable credentials from that Ruler. In other words, if God through any man has given a supernatural revelation to the world, nothing short of his own testimony can prove that he has so done. In a language so plain that it can be understood, God must declare, who the particular men are, that he has chosen for this important service and invested with these high functions. The Deity must speak out of heaven and say, These men are the authorized revealers and promulgators of my will and purposes and plans. They are empowered to speak for me. Many persons from time to time, like Mohammed, Joseph Smith and Brigham Young may claim to come to us as messengers from God charged with important revelations from him. But we are bound to reject them all unless God himself vouches for and proclaims their trustworthiness. The simple question, then, is, Has God spoken out and distinctly declared these men, Moses and the prophets, the apostles and his Son, to be the revelators of his inward feelings and determinations, and especially of his marvellous plan for redeeming man from sin and death? We answer, God has done this. Is it asked, How has God spoken in attestation of the divine mission of these men? Has the Infinite One appeared on the earth in bodily form, and in the form of human speech borne this testimony? No one claims that he has done this. But, then, audible speech is not the only language. It is not the most unmistakable and emphatic language. The Infinite Spirit can communicate to our spirits his thoughts and wishes and purposes more effectually than by speaking to the outward ear.

(1) One mode, in which God can speak, is by the exertion of

his omnipotence in those acts that transcend human power. By such acts God can speak louder than by words. And by these acts he has attested the character and the office of the authors of the Bible. There are, indeed, some who deny the possibility of miracles. But no rational man, who believes in an Almighty God, the creator of nature and of all things in nature, a being who is independent of, and enthroned above nature, can fail to see the utter absurdity of such a denial. What kind of rationalism will you call that, which denies to him who gave existence and order to nature, the ability to change, or, if he chooses, to suspend and annul the order and the laws he created! Does not the ability to ordain and create imply the ability to change and destroy? Besides, how do the opponents of miracles know that they are not, after all, in accordance with the highest, most comprehensive laws of nature? The only persons who, with any show of consistency, can deny the possibility of miracles, are atheists and pantheists, and we do not hesitate to affirm, that this denial is, in all cases, the offspring of atheism or pantheism. There are others, who, admitting the possibility of miracles, deny their credibility, on the ground that any amount of human testimony cannot substantiate an event which is opposed to the uniformity of nature.

But the major premise of this argument is false. For our belief in the constancy of nature is founded upon human testimony. It has been well said,

“We can know that miracles have not occurred only by the consenting negative testimony of all mankind, and the vast preponderance of man’s testimony is in the affirmative. The belief in miracles is almost universal. Hume’s celebrated argument against miracles is a mere *petitio principii*. He assumes in defiance of multitudinous testimony to the contrary, that miracles are opposed to the experience of mankind, and maintains, that, therefore, no testimony can substantiate them, forgetting that the experience of mankind can be ascertained only by testimony.”—Reab’s *Chris. the Rel. of Nat.*

Not only can the credibility of miracles be established, but the evidence in favor of any particular miracles may be so conclusive, that, for one not to credit them, would prove him either a madman or an imbecile. In a masterly and most convincing form has this point been set forth by Dr. Chalmers. After

having shown the egregious injustice of Hume in not discriminating between the different species of testimony, he says :

“ We readily allow that testimony has often deceived us ; but the question proper to the matter on hand is, Has ever such testimony deceived us, possessed of such specific characters, and given in such specific circumstances, that its falsehood were as great a miracle in the moral, as the most stupendous prodigy ever recorded to have taken place in the material world. Let the improbability of a miracle be so great as that of a million to one, but let the credibility of the testimony, which vouches for its truth be, also, a million to one ; then the proof is, at least, a full equivalent for the disproof ; and the mind with this view of a miracle and its accompanying evidence will be in a state of simple neutrality regarding it. Let there now be added another testimony distinct from the former and of the same high quality, or a million to one, this million will now represent the amount of credit due to the miracle ; and should we still imagine another and another, we should soon arrive by a most rapid multiplying process at many million fold millions by which to estimate the value of the historical proof, which might be accumulated in favor of a miraculous story. Such is the legitimate outgoing of that argument by which the sophistry of Hume might not only be disposed of but there substituted in its place the demonstration of a far higher probability for the miracles of the Gospels, than for any other informations which have been handed down to us in the documents of past ages.”—*Ins. of Theol.*, Vol. 1.

With an air of triumph the great theologian may add, “ It is well that men of science may, even by dint of their own mathematics, be shut up to the faith.” Now our limits forbid a searching investigation and full statement of the characteristics of the separate independent testimonies in favor of the scriptural miracles. It is a truth, however, which by all the enemies of Christianity, the Humes, the Voltaires, the Colensos, the Reviewers, the Renans, and the whole school of free thinkers cannot be gainsaid, that the more thorough and complete that investigation is, the more irrefragable these testimonies will be found to be. It is a fact, which will live and abide forever, that the combined force and conclusiveness of these testimonies is so mighty that their falsehood would be a greater miracle than the most stupendous prodigy. So that, we and all men are bound to believe that the miracles of the Bible were wrought as they are represented to have been wrought.

Now in these miracles every man is compelled to hear the voice of God. We are so made that we instinctively and necessarily recognize God in a real miracle. By miracles God speaks in such a manner that all men, religious and irreligious, can not deny that it is God who speaks. Hence we perceive the indispensable necessity of the scriptural miracles. Hence, we perceive the unspeakable evils which must result from the view inculcated by such writers as the authors of "Essays and Reviews," and which, if we mistake not, is becoming too prevalent among those who claim to be the staunch defenders of Christianity, we mean the view that the miracles of the Bible may be given up without harm, inasmuch as all men are endowed with a spiritual consciousness by which they at once apprehend what is divine and from God. In opposition to this view we ask, How shall people whose hearts have waxed gross and whose ears are dull of hearing be compelled to believe that declarations respecting the future state, and God's character, his plans and purposes, which are made as coming from God himself, really came from God? We reply, Let the men who make these declarations verify them by opening the eyes of the blind, by changing water into wine, by raising the dead to life, by such acts as without controversy transcend human powers. This working of miracles is a voice of God heard distinctly by those of dullest ears. This, in the words of John Foster, is "the ringing of the great bell of the universe."

(2) Again in prophecy we hear the voice of God attesting the Bible as his revelation. No words are demanded in these days of knowledge, to vindicate the prophetic character of the Scriptures, or to show how utterly distinct they are in this respect from pagan oracles or the vaticinations of the pretended seers of modern times. Call to mind simply the description of the Messiah which is contained in the Old Testament. Begin with the declaration, "The seed of the woman shall bruise the serpent's head," and end with the utterances of Malachi, extending your survey over a period of more than ten centuries. Make up such a description of the Messiah, of his mysterious person, of his marvellous mission, of the minute and strange events of his life, as you can form exclusively from the materials of the Old Testament. Then open the New Testament

and read the accounts of what the Messiah actually was. You find the prophecy and the history are in most perfect agreement, and if your mind acts legitimately and properly you say, In these prophecies men did not speak, but God, he who sees the end from the beginning spoke through the men. We feel that the prerogative to look into the future, even through long centuries, and with infallible accuracy to describe events then to occur, and persons then to figure upon the stage of life, is exclusively the prerogative of omniscience. It is a power which rises infinitely above the admitted foresight or forecast of man. Prophecy, then, is another voice by which God declares the Scriptures to be a supernatural revelation from him.

(3) Once more, through the contents of the Bible God speaks out in attestation of its supernatural character. It is true not merely that the Scriptures are wonderfully exalted above all other books in the excellence of the principles and truths they inculcate, and in their adaptation to the human soul; but they are to such a degree superior to all other productions, they are so truly unique in their comprehensive and exceedingly nice adaptation to the soul of man, so completely meeting the demands of the judgment and intellect, of the imagination and the taste, the emotions and desires of the heart, of the conscience and the will; they are, also, so singularly adapted to all classes and conditions of man, that to every sound mind it can but seem utterly incredible that the particular men, living at the particular time, that the authors of the Scriptures are proved to have been, and to have lived, could, without the direct interposition of God, have produced these Scriptures.

This voice of God in attestation of the Bible rings out clear and distinct in the same proportion that we become familiar with the character and contents of the Bible and with the deepest and most imperative demands of our souls. A person well informed in these respects can as easily believe that man made himself and the world, as to believe that man gave the Bible to the world. The forcible language of Dr. Stier is applicable not simply to the Gospels, but to the whole Bible:

The Bible may be called the key to the human heart. The most intricate and complicated lock that the ingenuity of man ever devised is not so marvellously intricate and complicated as

the soul of man. And, yet, should you find a key exactly fitted to the wards of the most complicated lock, you would say that key was made for that lock. Now we find the Bible, in its doctrines, in its precepts, in its warnings, in its promises, in its consolations, in all the variety of its contents exactly fitted to this wonderful, mysterious soul. Shall we not say, the same being that made the soul made the Bible? A great throng of witnesses, not only among the learned, but among the unlearned also, respond in the affirmative. A multitude of characters well described as "blooming in the holiest type of Christian love and beauty, deep in the wisdom of the Scriptures" in all ranks of society are ready with the answer, We not only believe, but from our own blessed experience we know and are persuaded that the Bible came from God.

Such, in brief, are some of the modes in which God has spoken out of heaven and declared the Hebrew prophets, the Christian apostles, and Jesus Christ, his Son, to be the authorized revealers of his counsels and will.

We pass on now to assert inspiration in its strict sense. We have proved that the writers of the Bible did receive a supernatural revelation from God. We have shown that these particular persons were chosen by God and commissioned to deliver to the race for the benefit of all mankind, in all generations, communications of infinite moment. Let it be noticed, these revelations and communications were not designed exclusively or mainly for the benefit of those to whom they were directly committed. They were intended for the benefit of all nations and all generations of men. But how could they avail for this purpose unless they were expressed in language, written out in such characters and indices of thought as abide unchangeable. It would not answer to depend upon tradition and oral communication for the dissemination and transmission of such a revelation. How speedily, in such a case, the revelation would become involved in inextricable confusion, mixed up with human additions and modifications. A revelation, to accomplish its office of giving to the world a definite knowledge of God, of his plans and purposes, must be recorded. It needs no argument to prove that "an infallible record is the only channel through which a certain knowledge of a divine revelation made

by God to the men of one age and nation, can be conveyed to men of all ages and nations." But how could such a record be secured? Obviously it could be done only by having the recorders, while doing their work, under the control of the same infallible Spirit that gave the revelation. What, for example, can assure us that we have an infallible record of the teachings and particular sayings of Christ? He made no record of them himself. Years elapsed after they were uttered before the apostles recorded them. Could they record them with infallible accuracy, could they convey his doctrines with anything like complete correctness without the direct interposition and aid of God? There can be but one answer to this question. The same reasoning will apply to the entire sacred canon. Hence we naturally conclude that the recorders of divine revelation were divinely guided in making their records.

Again, the assertions of the writers themselves are evidence that they wrote under the control of the Holy Spirit. These assertions may now properly be adduced as proof, for as we have seen, these men were divinely commissioned teachers. We can not hesitate to receive the declarations of men chosen of God and invested with such sacred functions. When they preface their messages with the phrases, "Thus saith the Lord," "The mouth of the Lord hath spoken it," "Which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," we are bound not to regard them as arrogant pretenders, but as men speaking the truth. Not to extend argument upon this point, we may say that we are led inevitably to the conclusion that the Bible was given to the world by men acting supernaturally. *Θεόπνευστος* in its application to the Scriptures does imply, that they are an authoritative declaration of the divine will such as all men are under obligation to obey.

The question now arises how far this supernatural influence upon the minds of the writers extended? Can we fix any precise metes and bounds up to which this extraordinary power reached, and beyond which it did not go? It has been proved that the writers were supernaturally controlled. But were they so controlled as to become mere passive, involuntary instruments in the hands of the Holy Spirit? Were their

own powers and faculties overborne, so that the writers became simply writing machines? There is no doubt God might have converted men into such instruments had he chosen to do so. The being, who from stones can raise up children, can also change living, voluntary men into stones or machines. But even a cursory glance at the style and form of the Scriptures forbids us to entertain such a view of inspiration. The respective books and divisions of the sacred canon are marked by distinctive characteristics, disclosing the individuality, the various temperaments, the constitution of mind, the habits of thought, and modes of expression of the different writers. In this way the sacred writers are as perfectly distinguished from one another as are writers uninspired. By a process similar to that which enables us to distinguish between the writings of Homer and Hesiod, of Herodotus and Xenophon, of Spencer and Milton, of Dr. Paley and Bishop Butler, we are enabled to distinguish between the writings of David and Solomon, of Moses and Isaiah, of Matthew and Luke, of Peter and John, of James and Paul. The sacred writers were not mere channels or mouth-pieces for the transmission of divine revelation. We have every reason to believe that the supernatural power exerted upon the writers did not suspend or supersede the action of their own powers. It did not eliminate their individual characteristics. In making up the scriptural records their own powers of understanding and reason, of reflection and judgment, of investigation and comparison, of memory and imagination were all called into exercise. Hence, the wonderful variety which constitutes one charming excellence of the inspired volume. These individual faculties of these chosen individuals were by the power of the infinite Spirit exercised to just that degree and in conformity to exactly those conditions, which were necessary to secure for their entire record, *πᾶσα γραφή*, the title and the authority of the word of God. The sacred penmen, whether they wrote history or biography, poetry or prophecy, aphorisms or parables, whether the subject matter of their composition was, at any time, wholly or in part, such as came within the reach of human powers, or was such as must have been imparted directly by the omniscient mind, the sacred penmen from the beginning to the completion of their work were attended,

assisted and controlled by the Holy Spirit. They wrote all that and only that, which harmonizes, in all particulars, with his will. So that the whole Bible, in all its exceedingly rich and wonderful variety of contents, is covered over with the divine sanction.

But have we, even now, pushed our investigation of the meaning of *θεόπνευστος*, given by inspiration of God, to its utmost limits? Have we reached the line that divides the knowable from the unknowable? Hear we the voice saying, "Thus far, but no farther," or, can we proceed so far as to maintain that all Scripture was given *verbum verbo*, word for word, by God? Are the Scriptures the *verba ipsissima* of the Holy Spirit? This is a question with which modern criticism is much occupied. But we cannot avoid the feeling that undue importance is attached to the decision of this point. We have shown already that the doctrines and sentiments of the Bible bear the divine seal. Of what great consequence is it to determine whence came the particular words, which are the vehicle of these doctrines and sentiments? The doctrines and the sentiments are the chief things, and the same doctrines and sentiments may be couched in a great variety of forms of phraseology. Each one of several different modes of expressing the same thoughts may be equally good. Of what practical consequence is it, whether the ideas were clothed in one garb or in another garb equally fit and proper? In the book of nature, we find the creator has expressed his thoughts in an almost endless variety of forms. The one essential idea manifested in the creation of the fish, for example, is given to the world in ten thousand different distinct expressions. The one divine thought revealed in the creation of the bird is found in, at least, three thousand different forms of expression. A like variety characterizes all the kingdoms of nature. And analogy leads us to expect to find the same variety of expression in the Bible. As a matter of fact a part of the revelations contained in the Scriptures were given by verbal communication. The words of the Law were traced upon stone by God himself, and to the ear of the inspired writers words were spoken sometimes by persons who came to them in visions. And yet, only a small part of the contents of the Bible can have been conveyed in this mode. The style adopted by

the writers and their modes of expression are entirely incompatible with the supposition that they acted as mere amanuenses, copying words one by one as they were dictated to them. In confirmation of this remark, notice the introduction of the Gospel according to Luke :

“Forasmuch as many have taken in hand to set forth in order those things, which are most surely believed among us, even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the word, it seemed good to me, also, having had perfect understanding of all things from the very first, to write,” &c.

Now upon the supposition that the Holy Spirit dictated to Luke what to write word for word, must we not believe Luke was a dissembler? Compare, also, the accounts of the same transactions, or the reports of the same events and declarations given to the different writers. In how few instances are they stated in the same words. Take, for example, the inscription over the cross upon which our Saviour was crucified. Each one of the four evangelists gives it in a form of expression different from those employed by all the others ; and yet, all these different modes of expression convey substantially the same sense. Verbal inspiration, then, in the sense that the particular phraseology of the Bible was directly conveyed to the ear of the writers; cannot be maintained without destroying the credibility of the writers. But still, in one sense, in the most correct sense, all inspiration may be called verbal inasmuch as we are so constituted that we think in words. Man is not simply a thinking being, but he is also a speaking being. Language is not an acquired art. It is a natural endowment. We have no proof that thoughts can exist in the mind independent of, or separated from some embodiment in language. Each mind, according to its own peculiar structure, naturally embodies its thoughts and conceptions in forms and expressions peculiarly its own. So that those who maintain that inspiration is confined to the thoughts of the writers and consists of inward suggestions, virtually hold to verbal inspiration in its profoundest sense. And therefore the Scriptures, through the mediating witness of Moses and the prophets, Christ and his apostles, are truly and essentially the *ipsissima verba* of the Holy Spirit.

But to advance one step farther. Does *θεόπνευστος* imply the entire freedom of the Scriptures from historical and scientific inaccuracies? A perfectly satisfactory answer to this question can be derived only from an examination in detail of all the historical and scientific statements contained in the Bible. We may say, however, that we are not at liberty to adopt any preconceived theories, and say the Scriptures ought to possess particular characteristics, and, therefore, they do possess them. Not a little has the inspired volume suffered at the hands of such defenders. Its opponents having easily overthrown these false theories of inspiration have imagined, and exultingly declared to the world that they have overthrown inspiration itself. The concluding words of the passage to which we referred at the commencement of this article will give us a clew to the answer of this question. So to speak, they start us in the right direction. They declare to us what is the grand design and object of inspiration. It is not to teach history, or astronomy, or geography, or meteorology, or geology, or the sciences generally. Its design is peculiar and distinct, i. e., to convey to the world "doctrine, reproof, correction, instruction in righteousness," to make known unto men clearly their moral and religious duties, to unfold to them the requirements of the divine law, and especially to reveal God's marvellous, mysterious plan of salvation by grace. This is the one grand, crowning object and end of the Scriptures. All the historical and scientific allusions and statements that the Bible contains are only means for the accomplishment of this sublime end.

Let the object which God had in view in giving the Bible to the world be kept in mind, and then all its historical and scientific references, so far from impairing our confidence in its inspiration, will greatly confirm and establish our faith. All men whose opinions are entitled to any respect, are agreed that nature is *θεόπνευστος*, given by inspiration of God. Nature is divine. We are sacredly bound to receive every fact and every truth taught by nature. We accept the assertion that "the facts of creation are as invariable as God, and the analysis of a plant or an insect marks its demonstration with the seal of eternal truth. The creation is a visible ladder by which man ascends to the invisible creator." Let it be proved that the Scriptures

contradict the known affirmations of nature, then is our confidence in their inspiration gone. But this is a point which never has been, and which we are sure never can be proved. The declarations of scientific savans to this effect heretofore made, have been shown to be vain boasts, false conceits, or conclusions drawn from insufficient data. The instances in which it has been claimed that the book of nature and the book of revelation contradict each other are to be accounted for by the fact, that either nature or revelation, or both, have been falsely interpreted. The uniform tendency of the advance of knowledge is to set forth in ever clearer light the wonderful and charming harmony of the book of nature and the book of books. Scientific topics are referred to in the Bible in the only language and by the only terms that the nature of the case admitted, viz., the language of the times in which the Scriptures were given to men. Natural phenomena are not described by abstract, scientific, strictly philosophical terms. These would have been utterly unintelligible, and God, by the use of them, would have defeated his own design. Some seem to imagine the absence of such terms from the Bible, is presumptive evidence that it did not come from God, whereas their presence in the Scriptures would be an argument against inspiration. Reasoning *a priori* we should come to the conclusion that all scientific allusions in the Bible would be in the language of appearance, not of reality, that they would be in accordance with the apprehensions of the masses of the people; and such a candid examination finds them to be.

We must now conclude this article, already too much protracted; and, although our investigations have not enabled us to determine, in all particulars, the exact degree to which the infinite Spirit operated upon the minds and controlled the words of the writers of the Bible; although this, like the agency of the Holy Spirit in the regeneration of the soul, may be among the secret things that belong unto God, yet, we are brought inevitably to the conclusion, that the Scriptures of the Old and the New Testaments may with propriety, and even with emphasis be called the Word of God. They were given by his direct interposition and agency, and they declare to us infallibly his character, his counsels and his will. They do bear

the genuine seal of Jehovah. Let, then, the friends of the Bible repose in it a more unwavering faith. Let them not treat it "superficially and on principles of partial and one-sided deduction just as if it were the word of man." Let them explore those

"Depths where from the one root of *sensus simplex* the richest fulness of references spring up and ramify in such a manner, that what, upon the ground and territory of its immediate historical connection, presents one definitely apprehended truth as the kernel of its meaning, does nevertheless exhaust itself into an inexhaustible variety of senses for the teaching of the world in all ages, and especially in the church, where the Holy Spirit himself continues to unfold his germinal word even to the end of the days."—Stier, Wds. of Jesus.

Then shall they experience the truth so felicitously expressed by the learned Bengel, "*Omnis scriptura divinitus inspirata, est, non solum dum scripta est, Deo spirante per scriptores; sed etiam dum legitur, Deo spirante per scripturam, et scriptura ipsum spirant.*"

All Scripture is divinely inspired, not only while it is being written, God breathed through the writers, but, also, while it is being read, God breathing through the Scriptures, and the Scriptures breathing out, exhaling, being full of God himself. By no means let the friends of the Bible be understood, as some of them are in danger of being understood, to deprecate the most thorough and searching examination of its claims. Let them, not by pouring forth Jeremiads over the influence of recent productions of the rationalistic and infidel schools, give the impression that the Bible cannot abide the severest tests. Let them rather by comprehensive and impartial study make themselves acquainted with the proofs of its inspiration. Then will they not fear all that the enemies of the Bible can do. But, on the other hand, in calm and dignified address they can say to the Bours, the Colensos, the Reviewers, the Renans, *et id omne genus*:

"Permit us to tell you in all friendship, there are those who have given patient and industrious attention to every thing that has sprung from the lofty wisdom of your unbelief, but whose faith in the testimony of God's Spirit in holy writ has not seldom found its most effectual invigoration and its most convincing argument in

the self-contradictory folly of your books, the darkness of which has only served to make their own light the brighter and more precious."

Then would their response to all the boasts of infidelity be, If this counsel or this work were of men it might come to nought. But it is of God; therefore ye cannot overthrow it.

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ARTICLE II.

CONGREGATIONALISM

AS RELATED TO CIVIL LIBERTY, CHRISTIAN DEVELOPMENT, AND
CHURCH EXTENSION.

THE Cambridge Platform is a much more important and interesting document than many, even of those who hold the doctrines of the Puritans, suppose it to be. It was framed and adopted in 1648, or twenty eight years after the landing of the forefathers at Plymouth. There were already a large number of churches established in the Plymouth and Massachusetts Colonies, and their ministers were generally among the most learned and pious clergymen that had been educated in England. Prelacy had driven a large proportion of this class of ministers out of the English church, while it had retained those who were ready to conform to its requirements, though they lacked both learning and piety, and even though they were Papists at heart. Those who came into exile with their people would naturally be among the ablest and best of the Non-Conformists. Such was the class of men by whom the Platform was framed. The controversies of that period made them especially learned in all matters relating to church polity. The Platform adopted nothing that was novel, but its object was to put into definite form a system that already existed among them in all its principal features. They were perfectly agreed

in one general idea, namely, that the word of God ought to be their exclusive authority in matters of polity as well as doctrine, and that human traditions ought to be rejected so far as they varied from that word or made essential additions to it. In every thing except some minor matters they were agreed as to what the word of God taught.

In their preface, they express a desire "to hold forth the same doctrine in religion, especially in fundamentals" that was held by their brethren in England. They adopted the Westminster Confession of Faith, taking care however to say that they received it "for substance of doctrine," and excepting also some sections relating to church discipline. In a kind and Christian manner they answered the objections that were urged against them by their "presbyterial brethren," and expressed their intention to take the word of God for their guide in constructing the framework of their polity. Their objections to the "presbyterial" system were that they thought it went beyond the word of God, and made large additions to the apostolic system; merely by virtue of what they regarded as human authority, and that its basis, as an elective monarchy, was in direct opposition to the democratic basis, which the apostles had, in their opinion, established.

The Platform consists of seventeen brief chapters, which form a complete system of organization and government, that was compact, simple, and not encumbered by any unnecessary machinery. Its definition of a church is as follows: "A Congregational church is by the institution of Christ a part of the militant visible church, consisting of a company of saints, by calling, united into one body by a holy covenant, for the public worship of God, and the mutual edification of one another in the fellowship of the Lord Jesus." Its members should be those who so live and walk "as that in charitable discretion they may be accounted saints by calling," or in other words, those who profess faith in Christ, and live agreeably to such a profession. The number of persons to be gathered into a church should not be greater than could conveniently worship together, and there might be as many churches in one city or town as the convenience of the city might require. Some general suggestions are made as to what the substance of a church covenant

should be, but no form is prescribed. Each church was left at liberty to adopt such a form as it might think proper.

After declaring what constitutes a church, the Platform designates its officers. The highest of these were pastors and teachers. By later practice these two offices have been united in one person, but it may be doubted whether any thing has been gained by the change. We have not space, however, to discuss the question here.

The other officers were ruling elders and deacons. The office of ruling elder was radically different from what it is in the Presbyterian church; and it is now discontinued, its duties being entrusted to the deacons, who are in many instances, aided by a committee of the church which is elected annually. All these officers are elected by vote of the brethren. Ministers are ordained by the laying on of hands, but this is regarded merely as a fitting ceremony. Election by the brethren must precede it, and the election is the act which exclusively confers the right of office. The minister holds his office on such terms as have been agreed on between him and the people, except so far as his rights and duties are prescribed by the word of God. The right of admitting and excluding members, the duty of administering discipline and of managing the ordinary business of the church also belongs to the people.

But though the brethren of each church were invested with supreme authority as to the management of its concerns, yet the Platform did not adopt the system of Independency. It uses the phrase "neighbor churches," and the system which it adopts recognizes the duties of good neighborhood, and makes provision for the exercise of such duties. Among these duties is that of consultation in all important matters, such as the formation of a new church, the settlement and discipline of a minister, the settlement of an important dispute, or a difficult case of discipline. Other duties are those of watchfulness, admonition, encouragement and aid, and the proper regulation of the transfer of membership from one church to another. For the discharge of some of these duties, councils are provided for. Others are left to the voluntary action of individual churches, to be performed by means of visits and otherwise.

The Platform also provides for synods to debate and decide

important matters. But neither councils or synods have any ecclesiastical authority over the churches. Their decisions are merely advisory, and the only power which "neighbor churches" have over each other is to withdraw their fellowship when it becomes proper to do so. In practice it sometimes happens that the parties calling a council, by agreement, confer upon it the power of arbitration, and in many cases this is very convenient.

No synod has been called for many years ; but the system of general conferences which has recently been adopted, will probably answer all the valuable purposes of a synod.

Associations of ministers are not mentioned ; for they constitute no part of the system of church government. They are voluntary bodies, and their only relation to the churches is that they license men to preach, and in this way the churches have come to confide in them for the disciplinaton of ministers. One whom they recommend is accepted without further examination, and when they withdraw from a man their license, no church would employ him. They thus have in their own hands the keeping of the honor and integrity of their own profession.

Our sketch of the outlines of the Platform is brief. We advise those who desire to know more of it, to study it. It is itself brief ; but it comprehends much. We have had occasion to read and consult it repeatedly, and always with increasing admiration for the ministers who adopted such a system. They were disinterested Christians, desiring nothing but to know and maintain Christianity in its purity.

They understood the system of church government as set forth in the New Testament to be a democracy, and they did not hesitate to adopt it though it deprived them of the ecclesiastical power which the human heart so naturally desires, and which the clergy of Europe had been accustomed to enjoy. But they well knew how the acquisition of authority had corrupted the clergy, abused the people, and blighted Christianity. In the Papal system it had become a despotism ; and it had been the most corrupt, cruel and unprincipled despotism that the world had ever seen. In the church of England they saw the operation of prelacy, which is a combination of monarchy and aristocracy, and its features were all repulsive. With

Presbyterianism they were in close affinity; but they understood it to be an elective monarchy, in which the brethren had nothing to do with the admission or expulsion of members, the administration of discipline or the management of affairs; and they did not find any monarchic features in the New Testament scheme.

Their system of popular government had already begun to develop its results. The essence of the system is that Christ is the Head of the church; and as between themselves, the brethren are sovereign, owing allegiance to Christ directly, and not through a priest or hierarch, or in any other indirect form. No man stood between the Christian members of the church and Christ. They were "kings and priests unto God," and they knew no other kings or priests. A priesthood, such as prelacy sets up, did not, in their view, belong to the Christian system. But along with the rights of sovereignty which the brethren thus enjoyed, were the responsibilities of sovereignty. As each man must decide for himself what his duty required, and as he must answer for every thing directly to God, that responsibility was very great. And New England character owes some of its highest traits to this very feeling of responsibility which their system of ecclesiastical polity creates. The sense of responsibility in an important matter has a tendency to rouse the mind of a good man to meet the emergency; and it makes him much more of a man than he would otherwise have been. It is true in church government just as it is in civil government. If the people have no voice, but are treated as underlings, they become accustomed to think as underlings, and to act as underlings; and their voice ceases to be worth much. Their rulers, whether in church or state, may govern them, and keep them docile and peaceable; but in so far as they are kept in such a condition they are an inferior class of people. On the other hand a popular government, whether in church or state, is more inclined to questions and debates. It is not easily kept in a docile condition by those who desire to lord it over the heritage; but it trains men to research, to vigorous thought, to self-reliant enterprise, and to the dignity which belongs to sovereignty. Whether in civil or church government it tends to make the highest style of man. It is capable of raising man

higher than any other system ; and its constant and natural tendency is to elevate him. Too much government, whether in church or state, has a belittling influence on the mind.

Doubts have been expressed by the advocates of prelacy whether the brethren of a church are competent to maintain self-government. And we often hear from the West the expression that though it may do for New England, it will not do for other parts of the country, where there is less of education. These ideas are oftenest held by men who are most radical in respect to civil government, and who advocate the extension of the right of suffrage to the most ignorant and degraded of our population. But surely if the people are competent to maintain a popular civil government, those of them who are governed by Christian principle ought to be competent to maintain church government, and Christians need the elevating tendencies which belong to the exercise of such powers.

But this feeling of responsibility is an active principle, and of mighty power. It was one of the impulses that brought the Puritans here, and when they arrived its vigor increased. Among other things, it had already led to the invention of one of the greatest inventions of modern times ; indeed one of the greatest in its probable results that the world has ever seen. We refer to their invention of a system of universal education, by means of common schools. The legislative act which established the system was passed in 1647, a year before the Plat-form was adopted, and it was placed on religious grounds. The logic which led to the system of education was very brief.

If every man is directly responsible to God to decide correctly as to his duty, it is infinitely important to him that he should be educated so as to understand his duty. Therefore no person should be left uneducated.

The fundamental idea of papacy is a religious despotism residing in the priesthood. The people are responsible to them. Its logic therefore is that the people should not be educated, except under the direction and control of the priesthood. All prelacy leads in the same direction. In England it has hitherto successfully opposed a system of universal education ; preferring that the people should remain in ignorance, unless educated under the superintendence of the church, which means the

priesthood. In this country its preferences have been for parochial schools. Indeed no denomination that does not sustain the Puritan doctrine of popular sovereignty in church government can be expected to sustain public schools, free from all ecclesiastical authority, so heartily as those who do adopt it. We do not believe that under any other system of church polity the common school system would have been invented, or if invented would have been put in successful operation in competing with parochial schools, so as to command respect. But with their views of popular sovereignty the Puritan clergy naturally favored the establishment of schools to be managed by the people, and exerted their own influence respecting them simply as members of the community. In this way their influence has been great and salutary, and has infused into the system as much religious influence as is consistent with the common rights of all classes of people; and it can easily be shown that their influence is much higher and better and more effective than it could be, if it were coupled with authority. And it provides for universal education, while parochial schools provide merely for the children of the parish.

Popular government in the church, led easily and naturally to a similar system of civil government. Towns were organized into little local governments, where matters of public interest were openly debated and decided by vote of the majority. The establishment of common schools subdivided the towns into school districts, each of which was a perfect democracy. When the people of the towns took part in forming a state government, they were already accustomed to manage the machinery of self government, and they held popular sovereignty as a religious idea. And this basis is necessary to the maintenance of popular government. Responsibility to God is necessary as a security that a man will act honestly when no human eye sees him. The Puritan faith supplies this restraint against dishonesty.

It has been objected that the system is defective because it contains so little of the element of authority. It is true that it contains the element of human authority in a very slight degree. The authority of the churches over each other is the mere power to withdraw fellowship. But the more we reflect upon

it, the more we should be satisfied that this is enough. Let a church embrace such doctrines, and adhere to such a minister as the neighboring churches after candid investigation can not hold fellowship with, and how soon the influence of both church and minister for the propagation of error begins to decline. How soon the best members of the church begin to withdraw. A council passes a vote that the fellowship of the churches ought to be withdrawn from a particular minister, and if it is seen that he deserves it, he is thenceforth a cypher. When a large number of our ministers forsook the faith of their fathers, and drew a majority of their congregations after them, the process by which the churches separated themselves and organized new congregations without creating any general agitation was beautiful for its effective simplicity. The evidence of the power of the churches to separate themselves from error, and build up the truth anew in purity, is to be seen in our metropolis, and all around it, as we think it could not have been exhibited under any other system of polity. And if it should happen that a single church, in contempt of the opinion of neighboring churches, should attempt to exercise acts of tyranny over a member or a minority of members, the withdrawal of fellowship from the church, and bestowing it upon the member or the minority of members who are wronged, is an ample remedy. So if ministers find themselves stripped of authority, they possess what is incomparably better, the influence which belongs to learning, piety and faithfulness. Nowhere have such ministers a better standing with their people than here, and probably there is nowhere a purer or more learned ministry.

More than two hundred years have elapsed since the Platform was framed and adopted. When we look at the results of the system which it established we have no occasion to be ashamed of its practical working. It has encountered the prejudices and even the bitter hatred of those who dislike its basis of popular right and authority on the one hand, and those who dislike its pure ideas of God's justice and of man's ill desert and evil disposition on the other hand. Sickly sentimentalism that looks mildly on crime and wrong, and regards penal justice as barbarity; rationalism that prefers Reason to the Evangelists, that courts every scientific theory which is supposed to be hostile to

the Bible, and desires to have a Christianity without Christ; these as well as hierarchic notions that have more reverence for formalism and formulas and ghostly authority than for sensible worship, and have no confidence in the ability of Christians to manage their own affairs; have no sympathy with Massachusetts Puritanism. Disloyalty thinks still worse of it. Treason holds it in especial detestation. But having listened to their criticisms, we still feel satisfied with its excellence and its power. We have remarked that its tendencies are upward. It does not tend to satisfy us with what we have already attained; but it leads us to criticise the present, and to reflect on that which is before us; on what we might have been, and what we may become, and what the whole community might become under the influence of a pure and active Christianity. We dwell in imagination on that state of society which is expected to exist when the whole world shall be converted to Christ, and the question arises why there is not now and here such a state of society. This suggests the practical question how much fault in this respect rests with the Congregational churches and ministers? It is a question that can not be considered too thoroughly, especially if each man will anxiously inquire how much of it belongs to himself, and to the church with which he is connected.

We are in some danger of trying to comfort ourselves by attributing the fault to the natural depravity of the human heart. But we ought to reflect that Christianity is designed to conquer this depravity; that its administration has been committed to men for this purpose, and that if it fails to make this conquest, the fault is probably with those who wield the instrument. If we look about us we shall be satisfied, in most instances, that the fact obviously accords with the probability. In those instances where churches have grown feeble, or gone to decay or extinction, we can generally see how the fault of the church or the minister has brought it about. And where the same process is now going on, the cause is equally obvious, and it is plain that God has put the remedy into the hands of the church and pastor, but they are failing to use it as they might. Ours is peculiarly a system that depends upon the spiritual life and vigor of its professors. It has not, like most

other organizations, a system of machinery that will keep it in motion after it is spiritually dead. And when a Congregational minister or church turns aside from the propagation of active piety to ride some hobby, or to exalt some new philanthropy, or falls into formalism and indifference, the error affects them more deeply than it would under any other system of church polity.

Unless our observation has misled us, it is not amiss to say that even the teaching of sound doctrine is not enough, if it practically rests satisfied with the maintenance of a mere routine of religious services. We believe that generally the doctrine taught in our pulpits is sound, and that the people also acquire a great amount of correct theological knowledge in our Sabbath schools. Our congregations are generally intelligent on these subjects. But the inquiry is an important one whether we are not now too much inclined to stop with these general elementary doctrines. Imagine a congregation well instructed in the main arguments upon which these doctrines rest, and fully convinced of their truth; and a minister rising in the pulpit and announcing that the subject of his discourse is to be the proof of one of these doctrines, which the people all believe and understand, together with the valid arguments by which it is supported. Very few people have the ability to keep the attention fixed upon such a discourse that furnishes no new thoughts. If it is not useless, it is next to useless; and such discourses are the cause of a vast amount of inattention. Not that doctrines which are well established and understood are to be neglected, but it is safe to take it for granted that some truths are believed and understood already by an intelligent congregation. There is another set of doctrines that are too often left in the shade. They are those which Paul arrives at in the twelfth chapter of Romans and the third chapter of Colossians, and which are beautifully stated in Philippians iii. 8. They are the doctrines which lead to a higher and better exhibition of Christian principle before the world than the exhibitions that are too often made; and we think we do not err in saying that too little prominence is given to them.

If a man of sound religious principles and of real piety has not learned to treat his wife and children and neighbors and the

people he meets in the transactions of business with Christian courtesy, kindness and charity ; if he has not learned to put off the small practices which spring from covetousness ; if he has not learned to bestow charity without rudeness ; if he has not learned to know the value of kind words and that they are often worth more than medicines ; if he has not learned to exercise sympathy, not merely with the afflicted, but with the wayward and the weak and the erring, but on the contrary is sternly ascetic ; if he does not know that hospitality and the social virtues are to be cultivated as Christian virtues, and belong to our faith, he has yet a great deal to learn, and needs to be instructed. And is not this the part of Christian life in which we are most deficient ? Do not multitudes who are truly spiritually minded need more or less of admonition on these points ?

There are probably not many offenders against common morality in the church, and we doubt not that most members have true faith in Christ ; but has sufficient importance been attached to the Christian graces of character, the things that are honorable, lovely and of good report ? Is the instruction given on this subject as full, particular and earnest as it should be ? Are these topics discussed as they should be in social prayer meetings ? In painting or sculpture or oratory the hand of the master is seen in little things that escape the notice of common artists. In the most beautiful flowers that God has made, the highest beauty is in the most delicate tints. The most perfect grace is displayed in things almost or quite microscopic. So the perfection of those Christian graces which are most lovely is in little things. And in these little particulars quite as much as in any thing else, Christians need line upon line and precept upon precept. It is here that they are apt to exhibit to the world deformities instead of graces, and in these points their light is most apt to become darkness before the world.

But a minister can not instruct his people in these things unless he is a good pastor ; for the practical matters to which they relate are not to be found in books so much as in social life. He who has gone into the ministry without pastoral talent, and without an intention to cultivate it, intends to remain ignorant in respect to one half of his professional duty. He may be a good scholar, and be very faithful in his study, even to dys-

peptic results ; but his warm-hearted Methodist brother by his side, who has but a slight acquaintance with books, will yet draw his people away. He will at least be likely by a cold or stilted manner to repel and scatter the young people, the lambs of his flock. Christ's way of teaching was not always by formal discourses, but by kind and familiar conversation in social circles. The apostles did not so often deliver formal discourses, with logical accuracy and literary finish, as teach informally from house to house. Their ways were also winning and not repulsive. Is this thought of sufficiently?

Space will only permit us briefly to indicate another topic. The field of labor which seems to be specially assigned to our Congregational churches is usually coëxtensive with the town in which the church exists. In all the towns there are highways and hedges that need attention. In most places there is a scattered population that is connected with no religious society whatever. It would be an interesting inquiry to what extent these people have been repelled from our places of worship by our own fault. They are not poor or ignorant, as a general rule ; but they have property, are trained up in our common schools, often exercise much influence, and have much excellence. But in various ways they have become detached from our congregations ; and the churches are languishing for just the kind of labor which is needed to bring them back. It is well that we send the gospel to India and China, but it is not well to neglect this population in our own neighborhood. If these people could be brought into our churches it would do more to elevate the religious and moral and intellectual character of New England than any other enterprise that can be named. There is no labor by which the churches could do more good than by this ; not by a spasmodic effort, nor by the labor of a year, but by a system of labor, judiciously arranged as to its details, and carried on perseveringly by every member of the church, as an established department of Christian duty and occupation.

This is a department of labor in the Master's business that the minister can do but little of. He can be the leading mind in it, but a great part of the detail must be performed by others. All the members of the church, male and female, can work

efficiently in it, and whether one is old or young, rich or poor, learned or unlearned, strong minded or weak minded, there is some part of it which he or she can do. It ought to be regarded as business, and as requiring skill; and it should be taken for granted that skill can only be acquired by practice and thought. It needs, like secular business, consultation, contrivance, and adaptation of means to ends. God gave us the faculty of acquiring skill for such purposes quite as much as for doing secular business; and the fact that the children of the world are in their generation wiser than the children of light, is not creditable to the churches, nor favorable to their prosperity. Perhaps they need strengthening in this point more than in any other so as to enable them to do the work that is actually at hand and that most needs to be done. The impression needs to be deepened that they ought not to content themselves with routine, or with speeches full of excellent argument and exhortation, but evaporating in generalities and bringing nothing practical to pass, but that they ought to occupy this field of labor which lies at their own doors, but which is substantially new and unoccupied.

Not long since a Western member of Congress who sympathises with the rebels, delivered himself of a tirade against New England, in the course of which he admitted that his animosity was not against the territory nor the whole people, but against the Puritans and their principles; and he expressed the belief and hope that these principles were dying out, and that other and better systems were taking their place. His best expectations were from foreign emigration. We have no sympathy with his principles, his expectations or his hopes; but from the church at Plymouth Rock to the most distant that has adopted its faith and polity, we think that a system of self-examination needs to be instituted in regard to the topics we have discussed; and we think the ministers and churches will all be led to the conclusion, that if such a calamity should come upon us as a decline from our own pure and scriptural system to systems that belong to by-gone ages, and to aristocratic and monarchical or despotic forms of civil government, and to the revival of shows and formulas and saints' days, a principal share of the blame will rest on them.

ARTICLE III.

THE RISE OF AMERICAN DIPLOMACY.

Papers Relating to Foreign Affairs. Washington : Government Printing Office. 1864.

NOTHING is more characteristic of the wisdom of our political forefathers, than the comprehensiveness with which they viewed the dangers that encompassed them, and the activity with which they provided against them. Surprised by the motherland into a sudden revolt ; trammelled by the recent restrictions of a rigid government, uncertain of the zeal and unanimity of those for whom they were to organize resistance ; forced by events to embark on a hazardous expedient, before they could take preparative measures either for foreign aid or domestic coöperation ; they had to exercise those attributes of statesmanship without which statesmanship is vain — celerity of action, and prudence of resolve. They had, in a moment of peril which would have paralyzed meaner souls, but which awed them into greatness, to provide for exigencies near and remote, to embrace deliberations for the future in their anxieties for the present, to lay the silent groundwork of prosperous peace, while marshalling a meagre host against the discipline and experience of centuries. They had to harmonize communities different in interest, habit, education, and hereditary feeling, to bring them not only to a union for war, but to a union which should last when war should give way to a chaos, which if unprepared for, would be worse than subjugation.

They recognized therefore, in the very inception of revolution, the importance, especially to a young nation, which was to be derived from a complete and cordial understanding with the established powers of the earth. It is our purpose in the present paper, to give a necessarily brief sketch of the first steps which were taken by our early statesmen to organize amicable and useful intercourse with foreign nations, and which led to the present system of diplomacy between America and

Europe; which all must recognize as a powerful engine of our advancement to a position of the highest rank among empires.

The remoteness of this country from the old world may be regarded as lessening in some degree the importance of diplomatic relations between the continents. One thing is certain, we are relieved by isolation from the constant apprehension of foreign war, of the undue preponderance of rivals, and from the necessity of interference in the quarrels of others; and may therefore dispense with many of the diplomatic discussions which are the perpetual annoyance of our fellow men over the water. But without such intercourse, how isolated indeed our position! To pass over the amenities of mutual courtesies, the advantages to our literary and social interest, the respect in which we are held abroad, and the protection of our countrymen whose business or taste lead them to seek the old world; how stunted would be our commerce, how detrimental to our influence as a free community on European opinion, how confined in fact in every direction our enterprise and active effort, had not a systematic diplomacy, well nurtured in its youth, strengthening itself and invigorated by our very progress in its riper stage, and now the medium by which we demand and are not denied encouragement in prosperity, and sympathy in trouble, been planted and watched over at the very crisis when the fact of independence had no existence, and was hardly hinted at yet by the boldest revolutionists.

For, nearly a year before the charter of Independence was published and hardly a year after the first Congress was convened, an active movement for opening communication with European powers was made. War had been declared against the home government, and a British force was landed on the colonial soil. From a population of three millions an army was to be drawn, which should defy the first military power of the world. In every colonial capital resided a British governor; in every port lay British vessels. British merchants controlled commerce, British subordinates compelled obedience to higher orders; sympathy with the king stood out boldly among the best gentry throughout the continent. The insurgent army was to be enlisted among the peaceful habits of husbandry and trade, and, with hardly leisure to drop the implements of peace for

those of war, was called on to face the best drilled troops which experience and constant practice could produce. Arms, and ammunition and food and clothing were to be secured from a supply well nigh exhausted by the drafts of the prevailing government. Commerce was under the control of the enemy. Whichever way the patriot's anxious eyes were turned, some obstacle, dreaded or unforeseen, seemed to check his ardor, and dampen hope.

So gloomy were their prospects, when the first legislators set about their great work; and the hope of receiving immediate aid from abroad was not more their design, than to lay the foundations of a permanent system, when on the 29th of November, 1775, a Committee was formed for diplomatic purposes. This Committee was to correspond with persons friendly to the cause, not only with disinterested nations, but also in Great Britain and Ireland; and they were instructed to take means for procuring such information of the state of feeling as might be practicable, and also supplies which would alleviate the present desperate exigencies of the revolution.

The importance which Congress justly attached to the establishment of such a Committee, may be understood by observing the persons whom they entrusted with the performance of its duties. Five men of established zeal, ability and prudence, were designated for a service certain to call for every quality of statesmanship. Benjamin Harrison of Virginia was nominated chairman; and the others were Benjamin Franklin of Pennsylvania, Thomas Johnson, Jr., of Maryland, John Dickinson of Pennsylvania, and John Jay of New York. If the discretion which prompted these appointments had not been justified by previous record, subsequent tests confirmed its confidence. For not only did these men lay well and wisely the ground-work of a permanent and successful diplomacy, but each one afterward attained an illustrious place in history, and occupied the highest trusts with exalted credit; Franklin, especially, representing independent America at the Court of France under the very system of which he was one of the originators, in times, when the future looked vastly like enslaved America. Benjamin Harrison was of a wealthy Virginia family; had been early distinguished for ability at the bar; was elected a deputy to the

first Congress, in a delegation which embraced such men as Washington, Patrick Henry, and Richard Henry Lee; was sent by Congress to Cambridge to visit and report the state of the army; and was designated with universal approval as the head of the "Committee on Correspondence." He continued a member of the Congress until its dissolution in 1781, after which, returning to Virginia, he was at once sent up to the House of Burgesses, and then elected Governor under the state organization. He was the father of that General Harrison who afterward occupied for the brief space of a month the Presidential chair. An orator alike graceful, earnest and simple, a gentleman of natural kindliness of disposition, and of that high delicacy and refinement for which the colonial aristocracy were so famous, an early and consistent advocate of independence, and a scholar whose ripe erudition enabled him to adopt the proper mode of approaching the dignitaries of the old world, a happier selection could not have been made for the performance of duties at once peculiar and perplexing.

Deep in contrast with that of the elegant and courtly Harrison, was the education and character of his colleague Franklin. Eminently a self made man, he had derived his learning from a ruder experience, and had been taught by more sturdy methods to appreciate the blessing of liberty and the difficulties which environed its attainment. A natural stubbornness of spirit, a philosophical study of history, and an ingenuous contempt for political corruption, had prepared the vigorous mind of the great printer for his part in the momentous drama. While the blandness and well bred manner of Harrison opened the approach to kingly favor, the energy, perseverance and powerful logic of Franklin followed up the advantage so gracefully won, and drove to its end the purpose to be achieved. The reputation of Harrison, though marked, was recent; that of Franklin was of full ripeness. He had early in life been to England, and had not failed to mark the peculiar traits of British character. While the modest editor of a news press in Philadelphia, he had founded the first public library on this continent. As his merit began to be discovered from the freshness and soundness of his editorial efforts, he had as early as 1747 been returned to the Colonial Assembly of Pennsylvania. He

had in 1753 founded the Scientific Academy. The following year found him a leading member of the Congress for resisting the French invasion. In 1757 he had been sent to England as the agent of his colony, to remonstrate with the home government. While there, so highly were his contributions to science estimated, that proud Oxford conferred on the sturdy colonist the degree of Doctor of Laws, and the exclusive Royal Society enrolled him among its members. The very day after he arrived at New York from his fruitless mission, he had been returned unanimously to the Continental Congress. He therefore entered that body with a varied and a well improved experience, a reputation established for wisdom of judgment and boldness of action, and the prestige of having been the trusted representative of the colonial interests at the Court of George the Third. His after life was such a series of triumphs to his own fame and the credit of his cause, that no repetition of them here could enhance the value in which his memory is held by every American. When he affixed his signature to the Declaration, he remarked that he had written it in such a manner that "King George could read it without spectacles." No better illustration of his character could be given.

There was, in the early days of the revolution, a party, who were to a man patriots, but who opposed the precipitation with which the bolder statesmen of the Adams and Hancock school urged the colonies into war. Of this cautious faction John Dickinson was the acknowledged leader. He was a moderate, rather timid, doubting man, of unquestioned good faith, and of a deliberate and compromising disposition. He was opposed to desperate measures while expostulation could be used with a remote hope of success, and favored further overtures to the stubborn ministers before embarking every interest on the uncertain chance of armed resistance. He had been educated in England, and had been received with favor among the higher classes; and so had doubtless been accustomed to believe better things of them than utter blindness to their own interest, and a dogged indifference to the desperate appeals of suffering colonists. He, like Franklin, had won distinction as a debater in the Pennsylvania Assembly, and came to Congress an experienced legislator. With that enlightened discernment which

perceives the merits of both sides of a question, Hancock added him to the distinguished list who constituted the Foreign Committee.

At the early age of thirty, John Jay of New York sat in the Continental Congress, and was a recognized leader of the ultra patriot faction. His "Address to the People of Great Britain," pronounced by so rigid a critic as Jefferson to be the production of the finest pen in America, won him high renown, and the confidence of his colleagues. The promise which he so early gave was brightly fulfilled in his subsequent career. After himself drafting the State Constitution of New York, filling the dignity of Chief Justice of that State, being elevated to the honor of the Presidency of Congress, representing the new nation at the Court of Madrid, being sent to England as a special commissioner to arrange peace, and occupying the office of Secretary of Foreign Affairs under the Confederation, the careful judgment of Washington, immediately after the organization of the permanent government, sought him out as the fittest man to preside on the Supreme Bench of the United States. The foundation for this distinguished succession was laid by the youthful member of the Committee on Correspondence, by the ability and devotion with which he performed the duties which therein devolved upon him.

The duties of this Committee were especially to communicate with the agents of Congress abroad, and to report the progress of negotiations to that body. The agents themselves were by no means subordinate to the Committee, but directed their communications to the principal body, whence they were referred to the inferior one for consideration and reply. Each colony had, before the organization of Congress, been in the habit of commissioning foreign agents, whose special duty it had been to look to the commercial interests of their immediate constituences in European ports; duties not unsimilar to those now provided for by consulates; and yet their rank was beyond that of our present consuls. When the Revolution broke out, these agents assumed a higher degree of importance. Such of them as Congress were inclined to trust, became the depositaries of the secret plans of that body, were empowered to guard the general interests of the cause, and were accredited with proper author-

ity to investigate the public feeling in their vicinity, to contract for supplies, and to seek the favor of the powers.

Arthur Lee of Virginia, a brother of Richard and Francis Lee, and of the immediate family of the present rebel commander-in-chief, a gentleman of the most finished and trustworthy character, happened at that time to be the agent of Virginia in England. The first application of the Committee was directed to him; and he was instructed to sound the general feeling in the mother country, and to forward what information might come to his knowledge, of whatever character, which would be of use in the existing straits of the Revolution.

The work of the Committee did not get fairly under way until after the Declaration of Independence was made. Funds were inadequate, and the difficulty of foreign communication caused much delay. Early in 1777 their exertions began to be systematic, and their intercourse with the agents abroad became regular and of palpable benefit. A commission had been established at Paris, and to that Court the colonies naturally looked for substantial assistance. The French king was far from indisposed to assist them: and his ministers were openly favorable to their interests. To this commission the Committee frequently forwarded dispatches giving an account of the progress of our arms, making inquiries as to the preparations of Great Britain for continuing the war, urging them to engage French merchants in the American trade and to attempt the negotiation of a loan of two million francs, and especially one communication recommends to their protection John Paul Jones, who was about that time creating dismay among the English coasters, and dealing sturdy blows at English commerce. Even thus early instructions were sent out to the various Commissioners to conclude treaties of "advantage and commerce" with the Courts to which they were accredited, and the instructions went so far as to solicit an acknowledgment of the independence of the United States. All the recommendations of the Committee for the establishment of Commissioners and of persons to fill them seem to have met the approval of Congress; and it is a singularly creditable fact that, environed by so many embarrassments, the Committee could perform the labors assigned them without a censure from the most censorious.

The name of the Committee was now changed to one of more dignity, "The Committee of Foreign Affairs," an acknowledgment of their growing importance. A Secretary was granted to them who should receive seventy dollars a month, elected by Congress, and the choice fell upon the celebrated Thomas Paine, well known as the author of "The Age of Reason," and "Common Sense." He was celebrated for a vigorous, effective advocacy of independence through the press, and "Lossing" thinks that "his pen was almost as powerful in the support of the the Republican cause in the early years of the Revolution as was the sword of Washington." The enhanced importance of having men of the most reliable integrity and ability to represent the Congress abroad, had induced them to detach Mr. Franklin from the Committee, and to give him credentials as Commissioner to Spain, and joined with him William Lee, another of that illustrious Virginia family which had been so powerful for the cause from the earliest resistance. Silas Deane, a man of undoubted ability, but whose judgment proved wanting, had been appointed Commissioner to the important Court of Versailles.

In December, 1777, it became apparent either that incapacity or carelessness was working detriment in the French mission, and that Mr. Deane was not a fit advocate of recognition before the throne of Louis. He had exceeded his instructions in the important matter of appointing engineers. He had improperly promised offices of high rank in the American army and navy, to certain French gentlemen, with a view to induce them to come to this country. Many such, deluded by specious but entirely unauthorized representations, came over in the hope of their fulfillment, and caused much annoyance to Congress. That body therefore resolved, that, "feeling the great importance of their being well informed, at such a critical juncture of affairs in Europe; they, for the above causes, determined to recall Silas Deane, and order that the Committee for Foreign Affairs notify that gentleman of their determination, and that they direct him to embrace the earliest opportunity of returning to the United States, and upon his arrival to come immediately to Congress, in order that he might be heard by that body in his defence." As this circumstance was the first serious disturb-

ance to the harmony of the different branches of the Continental system, it caused at the time a vast amount of discussion, which had its medium in pamphlets, lampoons, and in the public prints. The friends of Mr. Deane urged that the sole aim of that gentleman was to promote our interests: and they denied with indignation the charge by inference of corruption in office. Those who, in their zeal for the Congress, essayed to defend its action, were imprudent enough to denounce him as a reckless and unprincipled man, and that he was more solicitous for his own interest than for that of his country. At all events, whether he was wilfully negligent, or worse than either it is evident that his appointment was not justified by the results of his mission. It was not the opinion of Congress or of the Committee alone that Mr. Deane did not subserve satisfactorily the interests of his constituents. Dr. Franklin and Mr. Lee, from their proximity at the neighboring Court of Madrid, by no means inimical at the first to Mr. Deane's appointment, were constrained to despatch letters to leading members of the Congress strongly urging his removal as a necessity. This step was not more fortunate because it disposed of an incapable official, than because it led to the choice of one of America's most illustrious sons; a man whose ability and energy was not more conspicuous than his bravery and patriotism, whose aptness in state affairs seemed to be instinctive, rather than acquired, and whose provincial rank gave him a prestige well befitting an envoy to the brilliant saloons of Versailles and among the vivacious coteries of French *savans*, nobles, and diplomats.

John Adams was commissioned as the successor of Mr. Deane. He took his departure for Europe immediately with full instructions and powers, and became in the end the main instrument of arranging the final peace. As the war progressed and our arms began, amid some disasters, to assume advantageous positions, and by some success inspired the hope of a favorable issue, more need was felt for pecuniary means than of any other aid. The colonial treasury, originally scant, was soon drained. The issue of paper money had been adopted and had met with success; but not so complete, but that other means must be adopted to replenish the funds. The Grand

Ducal Court of Tuscany, albeit an appanage of the despotic House of Germany, and thoroughly devoted, as far as its government at least was concerned, to the ancient ultra doctrines of feudal Europe, the willing instrument of the Papacy, and the weak dupe of the Hapsburgs, had from the first manifested a favorable disposition toward the American colonies. Encouraged by their favorable advances, Ralph Izzard, a man of sterling ability and honesty, had early been established at Florence as the American Commissioner. The wealth and liberality, as well as the favorable disposition of the Grand Duke's Court, indicated that there a response might be met with to an application for a loan. The wisdom of Izzard was put to good purpose; for the Court without hesitation advanced the at that time very large sum of one million sterling. So ready and opportune a compliance was of incalculable benefit. Ammunition was purchased and forwarded, and the army, nearly exhausted of its stock, was replenished with the necessary materials of warfare. No gratitude should be withheld from those foreign powers who in our time of trouble, stretched forth a liberal hand, and lent moral encouragement and substantial aid in the prosecution of war. Nor, while we bestow generous and rightful praise upon the self sacrificing heroes who defended liberty in the field, should we forget those who, leaving a home deep in trouble, residing in lands far away, combatting the hereditary prejudices of caste and of provincial dominion, following up small concession till they obtained hesitating acquiescence; and pitted, for the sake of their immortal cause, against the wealth and talent and brilliant seductions of foreign Courts, boldly undertook the task of breasting and turning the channel of European opinion and prejudice toward sympathy for the oppressed and the encouragement of liberty. It may well be doubted whether, had not men of the very first ability and purity worked incessantly at the minds of stubborn aristocrats and luxurious kings over the water, the sword of Washington, of Greene and Schuyler would have availed against the well marshalled hosts of Clinton and Cornwallis. Side by side on the roll of the heroes of the Revolution stand the names of De Kalb, Kosciusko, Rochambeau, Lafayette, Steuben, Pulaski, Sterling, gallant foreigners, who, moved by the heart and mind convincing elo-

quence of our advocates abroad, and fired in their noble Northern souls with enthusiasm to wrest a suffering people from oppression, came, fought, conquered and fell, with the native patriots of the cause. While beyond the sea, illustrious nobles and statesmen, who listened with honest and fervid interest to the pleas of diplomats innocent of craft, boldly set themselves against the abettors of despotism, Chatham, Camden, and Fitzwilliam in the British House of Peers, Vergennes, that wise and generous courtier, before the weak but well meaning Louis, in short, in almost every Court, some bright intellect reared itself to speak for oppressed America. These results may fairly be traced to the influence which our Commissioners exerted, to their constant devotion to their mission, and to the weight of personal character with which they demonstrated the civilization, at least, of the inhabitants of the western continent.

Of all governments the French had been from the first the most attentive to the representations of the Commissioners, and had doubtless been secretly anxious that America should achieve independence. The first minister of the crown, the Count de Vergennes, was openly enthusiastic in favor of the cause; and the natural rivalry between France and England was a main, if not the principal motive for the legitimacy and the noblesse to look with sympathy upon a struggle in which principles were to triumph hardly consistent with Bourbonist policy. French statesmen were also far sighted enough to perceive, that the early gratitude of a people who could not fail to become powerful and prosperous, would be of vast benefit to their interests, while some, like Lafayette, were actuated by a fervent love of liberty itself. So favorable had the fortune of war been to the arms of the Revolution, that on the 4th day of May, 1778, a treaty was signed at Paris, which shook British arrogance to the heart, and roused to high exertion the well tried armies of Washington. M. Gerard was the special diplomat on the part of Louis; Franklin and Lee on the part of the colonies. The independence of the colonies was acknowledged. They were recognized as the United States of America. A regular Minister Plenipotentiary was received at Versailles. Mutual comities of amity and commerce, and a military alliance were established.

Franklin and Lee were received in full drawing-room by the elegant Bourbon and his lovely queen, the unfortunate Marie Antoinette of Austria; the noble ladies of the Court, whose gentle sympathies had been aroused by the sufferings of the colonies, surrounded the venerable philosopher, and crowned his majestic head with a beautiful wreath; the nobles and scholars who formed so brilliant a circle around the throne at that time, were competitors for the distinction of Franklin's company in their stately saloons, and at their luxurious banquets; and the topic of all others which engrossed the public interest, was the cause which the powerful arm of France was about to shelter.

The Congress, already jubilant over the decisive blow at Saratoga, received the news of the treaty and alliance with the highest enthusiasm, and proclaiming it to the army, sent a thrill of joy through every rank and every class. The king of England raved in his gloomy palaces, North thought of throwing up his seals and retiring to his castle in the country, and Grenville and Thurlow spent their rugged eloquence in impotent and ludicrous malediction. The courage of the British generals, of the rigid Cornwallis, the zealous Burgoyne, the timid Clinton, the fiery and inhuman Tarleton, was dampened; and the infection of their discouragement passed through the lines of the royal forces, and dwelt in the lonely households of the native loyalists. To prevent the recall of such officers as were liable to French service, but who were giving great aid to the discipline and management of our armies, France was requested to extend their leave of absence, a request cheerfully granted. Rochambeau and Lafayette had been promoted to the highest grades of military trust; and having been schooled, as very few native generals had been, in the rigid exercises and theories of European tactics, were justly looked upon as necessary instruments to our success. While matters had thus been progressing in general favorably at home and abroad, our ancestors had not been entirely free from the scourge of nations, the malevolence of disappointed ambition, and the machinations of restless spirits. Silas Deane had returned to America, and had appeared before Congress to defend his foreign transactions. In that defence it was a common and without question a well grounded opinion that he had failed. To make the justification of Congress in his

recall more complete, letters were produced, written by Mr. Deane while abroad, to his brother and confidential friends, which put serious imputations on his character as a trustworthy, or even honest man. Arthur Lee sent home evidence gathered at the Court of France, rendering suspicion certainty; for the which he was maliciously and recklessly attacked by the ex-Commissioner. Rejected by Congress, and deprived of office, Mr. Deane began the course of a malcontent, and thundered forth impotent anathemas, charging Congress with malice, and the Committee with deliberate corruption; appealing to the people and using a facile pen and a presumptuous effrontery to divide and distract, when he knew that union was now more than ever the essential of success. He had, soon after returning, presented such grave charges against Mr. Izzard, that Congress, for once duped, recalled that great man; but finding the charges utterly groundless, promoted him to the Court of Versailles. Finding that all his treasonable efforts to engender feud among the people were fruitless, and breathing bitter disgust at what he called the base ingratitude of his countrymen, Mr. Deane departed to England where death overtook him in poverty and disgrace in 1789.

More than ever, in the communications with the Commissioners abroad, was the Committee sanguine of a favorable issue to the war. We find them, while regretting the depreciation of the currency, making modifications in the minor articles of the great treaty, and urging the envoys to increased efforts, expressing cheerful expectations, assuring them of the complete unanimity of the people in the pursuit of independence, and predicting an early and decisive defeat of the principal army of the king in the south. In the latter part of the year 1778, the Committee submitted a general report to Congress, appending all the letters, instructions, and other papers which had been interchanged, and giving a detailed account of diplomatic progress. It is pleasing to reflect that the high praise given by the united voice of Congress to the Committee, demonstrates the harmony with which, in times of the greatest peril, all the machinery of the inchoate government worked. Seeing well the importance of such a feeling in all departments, Congress in a delicate and significant resolution directed the Committee "to

inform the Minister Plenipotentiary at the Court of France, and the Commissioners of the United States at the respective Courts in Europe, that it was the desire of Congress that harmony and good understanding should be cultivated between the Ministers, Commissioners and Representatives of this Congress at the respective Courts in Europe, and such confidence and cordiality take place among them as is necessary for the honor and interest of the United States."

A contention which arose between Thomas Paine, the Secretary of the Committee, and Silas Deane, early in 1779, resulted in the loss of the former's services to the cause. Mr. Deane had attacked with intemperate violence the Committee in general and had been especially bitter against their Secretary. The controversy was a long and violent one, conducted on both sides with great ability and with indecorous rancour. In his zeal to clear himself and the Committee before the public, Mr. Paine had been so indiscreet as to reveal several matters of importance, which it was necessary to keep secret. The indignation of Congress at this rash breach of faith was justly great. The papers and letters in Paine's possession were taken from him. The Committee was instructed to dismiss him. Before, however, action was taken, Mr. Paine avoided the disgrace of public discharge and resigned. No one attributed to this want of trust malicious intention, or any design ulterior to that affirmed by the delinquent Secretary, the endeavor to clear the honor and patriotism of the diplomatic department. Notwithstanding this affair, Mr. Paine had the heart to continue steadfastly the advocate of independence, and did constant and sterling service in its cause with his vivid pen to the end of the war. After its successful issue he went to England, and there published his celebrated treatise on "The Rights of Man," a work which brought him into such disfavor with the British government, that he found it advisable to quit that country. In France he found a congenial society where his restless spirit might work out its eccentric and startling problems; for then the capital was in the first mighty swellings of a revolution, brought about by intellectual and moral sentiment. Paine, without reflection, rushed headlong into the scheme of overthrowing the regime of the Bourbons, and establishing a Jacobin Republic. After the

events of that period, in which he took an active part, he returned once more to America, and died in New York in 1809, at an advanced age, in deep obscurity, moral degradation and poverty, the victim of his infidelity. We are more particular in noticing this remarkable man's career, as he was identified prominently with our early diplomatic system, and as few men attracted more attention throughout the world at this period.

The timid but well disposed Court of Spain now followed the lead so generously taken by the French king, and recognized the United States, and John Jay was nominated as Minister to Madrid. An amicable treaty was entered into, and the relations between the countries were put upon a friendly, and to us at least, upon a very useful footing. About the same time Arthur Lee was recalled from France, and William Lee, his brother, from Vienna and Berlin, whither he had been transferred from Paris. Among the most graceful incidents of this stage of the war, was the warm and generous interest of a Mr. Dohrman, a wealthy and powerful merchant of Lisbon. Practical evidence of his good will came to the knowledge of Patrick Henry, then governor of Virginia, and he communicated the pleasing facts to Congress. Mr. Dohrman was therefore appointed agent of the United States at his native Court, which, as far as it had taken any action, had manifested a sympathy for the colonial cause. Mr. Jay was sent on a special mission to Portugal, and finding so favorable a feeling there, negotiated an important maritime treaty with the king.

Thus, gradually and steadily, the interests of the United States penetrated to the knowledge and gained the favor of foreign powers: thus step by step, after the most incessant labor and the most untiring devotion, this fraternity of States acquired a foothold across the water, and was held in consideration among the nations. Long before the conclusion of the war, France had boldly admitted in honored recognition a fully accredited plenipotentiary to her diplomatic circle, where the representative of a late province met on equal terms and with equal rights, the titled ambassador of the tory king. Now, in 1779, Spain and Portugal, German principalities and Italian duchies, were added to the list of friends. Austria and Prussia failed to

take interest in the struggle : and England, proud but humbled, obstinate but well nigh despairing, stood solitary and alone, without sympathy and without aid except that pitiable aid which was derived from the hire of mercenaries from her ancient allies on the continent of Europe.

Prejudice of caste and prescription were lost in hatred of a rival potentate, and, we are led to believe, in a more generous interest in the success of a brave and struggling people.

The success which had attended the labors of the Committee on Foreign Relations, the favor with which our envoys had been received abroad, and the incalculable advantages which arose from that state of feeling, were as certain presages of the ultimate triumph of the insurgent arms, as the more striking events of the military campaign. The early statesmen were justified in regarding the favorable attitude of European powers as a sure indication of their judgment as to the issue ; and were well aware that the experience which long centuries had drilled into their political codes, made them better judges, perhaps, of the tendency of events in any country than they themselves who were on the spot. France, though undoubtedly a generous, was neither a presumptuous nor a heedless power, and Vergennes certainly looked to the end, when he counselled and obtained the recognition. When therefore, encouraged by the double efficacy of substantial aid and favorable premonition, the Congress met in 1780, and took a comprehensive view of the state of affairs military and diplomatic, it became evident that the latter department was becoming too cumbersome for the subordinate labors of a committee, and that a new system of foreign correspondence must be established. So delicate and complicated were becoming our relations with foreign powers, every day more so because of the more particular connections constantly forming, that however able and industrious the Committee, its numbers and necessary differences of opinion, as well as its constant reliance upon Congress, made it apparent that a more thorough plan should be adopted. It was therefore determined to erect a department, similar to some extent to the complete systems of old established governments, and yet retaining in a degree the principle of subordination to Congress. In January, 1781, a committee was appointed to draft a plan

for a "Department of Foreign Affairs"; and a report by them was promptly submitted. Putting forth, in clear and logical tone, the reasons which made such an establishment necessary, they asserted that the extent and growing power of the United States entitled them to a place among the greatest potentates of Europe; that the war had advanced to such a state that there could be but little reasonable doubt of its successful termination; that the commercial interests of the nation manifested the necessity of cultivating with the European countries an intimate and friendly intercourse and connection, a connection which would promote the interests and honor of this country, which would aid her advancement to prosperity and power, which would enrich and enlighten the community; that to render such an intercourse efficacious, it was necessary that there should be a full knowledge of the interests, opinions, relations, and systems of the sovereigns; that a knowledge in its nature so comprehensive was only to be acquired by an assiduous attention to the state of Europe, and an unremitting application to the means of acquiring well grounded information; that it behooved our government to maintain with our ministers at foreign Courts a regular and particular correspondence, informing them of every event affecting the public honor, interest and safety; and that the fluctuation, the delay, and the indecision to which the existing mode of performing these labors was necessarily exposed, made the necessity of a Department obvious.

The head of the new Department was to be styled, after the manner of the English precedent, the "Secretary of the United States for the Department of Foreign Affairs." He was to reside and perform his duties in the place where Congress was convened. He was to keep and preserve all the books and archives relating to his Department. He was to receive and report the application of all foreigners for commissions, contracts, and other services. He was to obtain, not only by correspondence with our own ministers, but also by direct communication with foreign statesmen and citizens, all the information which could be useful and was available. He was to take an oath of fidelity to the United States in the presence of the President of Congress; and was to report to, and receive instructions from, Congress, whenever by that body required.

But the negotiation of treaties was not included among his prerogatives; he had no right to transmit positive instructions abroad without submitting them to Congress, and receiving the approval of that body; and was much more dependent on Congress, which was the executive as well as the legislative estate, than the Secretary of State is, under the Constitution. At the same time measures were taken to establish a War and Financial Department. The new system, known as the Confederation, was made complete by the election of Robert R. Livingston of New York as first Secretary of Foreign Affairs, Henry Knox of Massachusetts, Secretary of War, and Robert Morris of Pennsylvania, Secretary of Finance: and it was a matter of happy augury to the former department, that it went into operation on the anniversary of the birthday of Washington; its organization having been somewhat modified at the suggestion of Mr. Livingston, who, after several months' examination of his field of labor and a judicious contemplation of its wants, proposed such changes as occurred to him, to the consideration of Congress. The modifications tended to enhance the responsibility of the Secretary to the Congress, and made him removable at the pleasure of that body; and he was powerless to perform any executive act. He was instructed to communicate as well with the Governors of States, as with foreign powers, and to bring to their notice such complaints as were urged against them from abroad, and affording them such information from his department as might be useful and important for them to know; for already State governments had been formed out of the old colonial ones.

Another power granted to him was that of attending the sessions of Congress; where he was to explain, and answer objections to, his report; and give such information as was required by the members.

We have now with necessary brevity, given an imperfect outline of the early foundation laid by the fathers of the Republic, whence has arisen our present diplomatic system. A volume of great interest might have been devoted to the limit of time to which we have confined our remarks; namely, the period during which the issue of the Revolution was still uncertain. Enough has however been said, to illustrate the wisdom with

which, in each department, the embryo Government was conducted. It will be an abundant reward for the labor which has been necessary to present even so much of our history, if the public attention is called to the names and labors of those men, who, albeit neither martyrs in the conflict, nor conspicuous in the halls of legislation, yet exercised every virtue of patriotism; who were praiseworthy for exalted self denial and constant honesty; who directed the rays of monarchical sympathy toward the drooping cause beyond the seas, and by the vivid logic which truth creates, compelled unwilling royalty to hear, and feudal aristocrats to acquiesce in, the demands and the destiny of an empire in the West.

ARTICLE IV.

THE VITAL PRINCIPLE OF LITERATURE.

THE same principle is to be recognized in literature as in other departments of human effort. The political ideas and the political institutions that have been current in different ages, have a value for us now only as expressing more or less fully the Christian conception of individual freedom. The greater the political freedom, the more enduring the influence of political institutions, the greater their service to human happiness. The Republics of Greece and Rome still live in the lives and political arrangements of modern times; while the despotisms that flourished on the Nile and on the Euphrates, live but in name, and owe even that to the painstaking of the curious and the antiquarian. Religious freedom is the central principle about which revolved all the intellect and glory of the eighty years' struggle of the Netherlands against Spanish intolerance and despotism. It was the great desire of Arnold, that his history by its high morals and general tone might be of use to Christianity without actually bringing it forward. And it is

with the same thoughtful recognition of divine providence that Bancroft and Motley write. And a yet clearer, grander exhibition is now taking place, soon to be ready for the Christian pen.

The history of art is still more to our purpose. Despite the abuse that has been made of it for low and sensuous purposes, modern times have hardly excelled the ancient in their devotion of art to the service of the popular religion and moral ideas. The greatest works of the ancient masters were the representations of their gods, and a very large share of the works which crowd the galleries of Europe, owe their existence and their place, to the religious conceptions they aim to express. In many a gallery in Italy, full half of the paintings that adorn the walls are representations of the Virgin Mary or other objects of devotion in the church of Rome, and the greatest genius of modern times devoted his best thoughts and his highest skill to setting forth the Transfiguration. In other works, mediæval or more modern, beauty alone is not sufficient, were such a thing in the true sense possible; there must also be truth, some high thought, some noble conception of duty, or heroism, a self-sacrifice, or other idea within the range of human sympathies. In Cole's "*Voyage of Life*," for instance, it is not the exquisite grouping of the different elements of the landscape, attractive as this is, but the moral emotions awakened in our minds, that perpetuate our gratitude and kindly remembrance of the artist.

But in literature, as the more direct and immediate expression of thought, this law of life and power is more fully illustrated. And it matters little for our present purpose, whether we understand by literature, all written and printed works on whatever subject, science, history, fiction, morals or philosophy, or restrict it to the narrower sense given it by later writers, and following De Quincey in the main, define literature to be that which addresses man in man, and appeals to the common, universal character of our humanity. In any case only that which has a moral purpose, or can be made to contribute to moral uses, can long retain a place in the hearts of men. The literature whose office it is to instruct will constantly be superseded as further advances in knowledge are made. And this must continue to be the fact, till all the subjects of scientific

investigation are thoroughly known, and their determining principles adequately set forth. Then they will minister not only to the truest intellectual development of the human soul but to its moral life by illustrating the wisdom and goodness of the divine architect, and raising the believer to a more devout adoration and a loftier praise. Till then the literature of knowledge must be of a temporary character at the best. Works of this class will have an interest as way-marks set up along the track of time, indicative of the different stages of human progress. They will excite only a passing intellectual interest. The crude conceptions of an early age, the inadequate and oftener erroneous notions of the physical world, may help us, it may be, to a more grateful appreciation of the blessings and privileges we enjoy, but have little power over our hearts. On the other hand the earliest struggles of the human mind to understand itself, its first serious questionings with itself of God and duty, of life and immortality, have an undying interest. Here all the world is kin. Every noble aspiration, every more generous emotion, every conflict with sin, every noble sacrifice for our fellow men, lives imperishable in the story of the past. It matters not what may be the theme, or in what department of literature, whether a humble treatise in angling, the story of a nation's struggle for its rights, or the poet's high imaginings of immortality from the recollections of childhood, be it never so high, never so humble, let it rouse and stimulate our moral life, let it only quicken us to worthier conceptions of duty, to both thinking and doing, and the work shall live, a possession for the ages. Whatever is wrought out in the truth, and for the ends of truth, becomes a sharer in its triumph and immortality.

The interest we feel in the sacred literature of the Hebrews, is not by any means to be referred solely to the fact of its containing a revelation from God, and to having a claim upon our regard. As we read the story of the early patriarchs, of Moses and Joshua, or the records of religious experience depicted in the Psalms, or the loftier strains of prophecy, we quite forget all else but the moral truths set forth and illustrated. It is not the outward lives of men of whom we read, differing but little if at all from what may still be witnessed and has been described by

each succeeding traveller who has visited the Holy Land. It is not even the quiet beauty of the narrative, or the power of poetic imagination, that holds the attention, but something richer, worthier, of which these are but the appropriate setting, the picture of silver for the apple of gold.

The literature of the Greeks has long held the first place in the estimation of scholars for beauty of conception, for finish in expression, and for the great variety and interest of its thought. Yet we venture the remark that much of the interest ascribed to these causes really belongs elsewhere, or at the least, that a still higher intellect belongs to it from the moral and religious ideas it contains, coming out in constantly increasing clearness as we go back further and further into the earliest eras, the legacy, it may be, not wholly lost from a primitive revelation of God to the race, or the purest expression of the moral nature of man before it had suffered from the vices of a later civilization, or as it was preserved in the minds and hearts of an elect few for the better cultivation of their times. It was not then without reason that the works of Homer have been called the Greek Bible. The power he exerted for centuries over the Greek mind, was not found in the beauty of his poetry, in the historical traditions he preserved, in the artless simplicity and freshness of his narrative, but rather in the high thought he now and then expressed, in the ideals of moral heroism he exhibited, so wakening in the minds of his hearers and readers aspirations for noble achievement, and satisfying in part the moral hunger and thirst of their souls. He taught them to recognize the gods as determining the circumstances of our earthly life, and as allotting to each individual man, his physical and mental endowment. Hector says of Ajax, "God has given you greatness and strength and prudence." And the aged Peleus says to his son on going forth to the wars, "My child, Minerva and Juno will give you strength"; words not so much unlike, save in the name applied to the divine being, to the parting words of many a Christian parent under similar circumstances.

Homer taught that God rules in the house and home, gives the young man his bride, and blesses their bed and board. When Ulysses returned home after his years of wandering and exile, his wife not less faithful to the gods than to her husband, ex-

claims, "The gods have brought you back"; "The gods have made you come back to your well-built house and your native land." The individual acts of men, and the particular incidents of their lives are all dependent on the will of the gods. Man proposes, but God disposes. Zeus does not fulfill all the plans of Hector. The wicked sisters of Penelope desire many a cruel thing that Zeus will not bring to completion.

But besides this recognition of the gods in all the providential arrangements of human life, Homer taught a practical confidence and trust in them. His favorite heroes are eminently religious men. Hector places his hopes of victory on the aid of Zeus and the other gods. And Diomedes, when deserted by his companions, upon the battlefield, exclaims, "Fly who will, Sthenelus and I will fight on, for we came with God." This sense of dependence and trust in God, finds utterance in prayer.

It would not be easy to find any history, or biography even, in modern times, in which there is so full and practical a recognition of a divine hand in the common affairs of life, as in the works of Homer. And in this fact we recognize the secret of their power over the human mind, without which they would long since have perished with the great mass of literary production that the world is willing to let die.*

The sublimity and moral grandeur of the Greek drama, are nothing but the sublimity and grandeur of the moral ideas embodied in it. The lofty conceptions of justice, the certainty of retribution for sin, now crushing in remediless ruin the guilty offender, now visiting the iniquities of the fathers upon the children to the third and fourth generation; the determined will, that, steadfast in its moral might, is ready to withstand the direst torture, and the thunderbolt of Jove; this it is that gave the works of Æschylus and Sophocles their power over the minds of their fellow men, and made the drama the great source of moral instruction to the people of their age; and the absence of those high qualities, the substitution of mere form and the prettinesses of style for moral truths, soon brought it to ruin even in its own day, and lost it the respect and remembrance of mankind.

*For numerous other illustrations of the topics referred to in Homer, grouped under appropriate heads, see Nagelsback, *Homerische Theologie*.

So again in oratory, Athens counted its men by scores, the distinguished man, Quintillian tells us, in a single age. Yet one man alone has secured imperishable renown; and that not more from the artistic form in which his thoughts are presented, than from the thoughts themselves. When Demosthenes stood forth almost unaided and alone to withstand the despot and the armies bent on the subjugation of his country, it was something more than rhetoric, than graces of style, or speech, that were required to hurl back the weapons of the foe. He recognized the fact that moral ideas rule the world, that moral laws enter into the economy of God's providence, that high moral truths are alone capable of truly inspiring men to noble efforts in a noble cause, can alone give power and solidity to political action, and secure permanent results. And so he charged his orations to the full with moral ideas, ideas that would have done honor to a Christian statesman, and that for substance have often been reproduced on the floor of modern senates and parliaments. And these orations live, while those of his contemporaries are in great measure lost, or are but dimly visible in the light borrowed from the great master.

In strict keeping with this it has of late come to be acknowledged in our schools of rhetoric, that all true eloquence must rest on a moral basis, and be the application of moral truths to the great practical questions of life not less at the bar and in the senate than in the pulpit.

"What portion of Greek literature," says one of the latest writers on eloquence, "throbs with such an intense life as the speeches of Demosthenes? If there be any of the *vis vivida vite* in Roman literature, that literature, which unlike all others was born old and never exhibits any of the morn and liquid dew of youth; if there be any fresh vital force in Roman letters, is it not to be found in the orations of Cicero? And where in the modern world, do the most vehement and passionate energies of the human intellect expatiate and career, if not in the vastly widened arena of political and sacred eloquence; if not on that theatre, where the active practical interests of man for time and eternity come up for discussion and decision?—Shedd's *Thermein*, Introductory Essay, pp. 47, 48.

But we must turn to the Greek philosophy as represented in Socrates and Plato for the clearest and worthiest conceptions of

moral ideas, the highest the human mind has been able to attain to unaided by revelation; so like Christian conceptions, that many have been led to suppose an acquaintance with the sacred books of the Hebrews. But a better explanation is that the human mind was in these men to demonstrate the need of a revelation, by sounding along the very limits possible to unaided human reason. They bear witness to the reality of our moral nature; to its intrinsic worth and possible greatness despite its ruins, and thus command the admiration and love of subsequent times. It is hardly possible to read the apology of Socrates without tears, that one so good and true, should yet fail of the highest light, and meet so sad and unjust a doom; without feeling that he was a regenerate man, a Christian at heart, lacking only the intellectual object of faith. In the spirit of the apostles Peter and John, but earlier by hundreds of years, he declared that if required to give up his practice of teaching his peculiar doctrines on pain of death, he would say,

“Though I love and esteem you, men of Athens, I must obey God rather than you, and so long as I live and have the power, I can not cease my instructions. For I shall go about doing nothing else but teaching your young men and your old men, not to care so much for your bodies and possessions as for your souls, as of the highest importance; telling you how virtue comes not from riches, but riches and all things else both to individuals and the state come from virtue.”—Apol. c. xvii.

It is truths like these, shining forth amid the darkness of heathenism, and forming the staple of their works, and set forth in fitting diction, that have given such power and enduring reputation to the great masters of Grecian thought. The truth lives, and the works that embody it somehow escape the ravages of time, the conflagration of Alexandrine libraries, the plundering hands of savage tribes, and continue to minister to the thought and activities of humanity.

We have dwelt thus minutely upon the different branches of Greek literature, because of its high character and admitted excellence as pure literature. It is the better suited to our purpose because existing prior to Christianity, and owing its preservation to no purely Christian regard or reverence for its authors. Its worth is purely in itself, it borrows no foreign aid to

minister to its influence or to perpetuate its reputation. For a brief period and over a few minds only, did these ideas of the good and the true have the ascendancy. The Greek mind was given rather to beauty and art. But this short period and these few minds gave birth to a great part of what is great and good in Grecian story. The moral and the spiritual thus exert their rightful prerogatives. The human mind can not long rest in the merely beautiful, but sooner or later demands spiritual verities, the substance rather than the form. And to whatever meets this demand, and only to that, is destined an immortality.

The history of English literature is not less conclusive in favor of the position we have assumed, whether we regard particular eras, or the works of individual authors. If we were called upon to name that period in English history or English literature, the most remarkable for its strong men, for those who have left their mark on the institutions and on the literature of this country, we should at once go back to the Elizabethan; to that which was emphatically under the influence of theological and moral ideas. It was these ideas discussed in parliament, by the press, from the pulpit, in private circles and in public places, as never before or since by any people, that gave strength and solidity to English character and English thought, not in one branch of effort but in all. To cite the names of the great masters of this period would be to summon up most of the great names of England's glory. We still turn back to the pages of the judicious Hooker for the profoundest discussions on the grounds of law, divine as well as human. Spenser brought all his wealth of allegorical and mediæval imagery, and his rare mastery of verse, and offered them upon the shrine of the moral virtues. In Shakespeare as in no other dramatist was found a recognition of moral truths, and the sure and inevitable consequences of their violation. Where else do we find more truthful representations of the power of a guilty conscience than in *Macbeth* and *Hamlet*; where out of revelation, a truer estimate of the power and capabilities of human nature than in the latter play? "What a piece of work is man! how noble in reason, how infinite in faculties, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god!" Take away from

Shakespeare the moral ideas he derived from his age, and he sinks at once, if not to the level of other dramatic writers, at least to a position far less commanding than he now holds. Not that he is always moral, not that there are not passages we could wish he had never written, but Shakespeare is Shakespeare not because of these, but in spite of them. Bacon again had no rival in philosophy, truer to the spirit of his age in his head than in his heart and practice, and the representative of the power which Christian ideas are capable of exerting over philosophic thought. And the church holds and will forever hold in highest regard the divines of this period, Owen and Howe and Hall and Taylor and Baxter and Bunyan, not all contemporaries but all the legitimate fruitage of the period. And last, not least, stands well nigh unapproachable, in lofty dignity and sublime devotion to the noblest interests of humanity, whether political, social, literary or religious, the name of John Milton, a man in whom, taken all in all, those great moral and religious ideas which dawned on the English mind in the Elizabethan era, and in which he had been educated, were to shine forth in their meridian splendor, *ultimus Romanorum*. The limits of this period have been extended beyond the reign of Elizabeth nearly a century, so as to include what stands in properly organic relations as one whole. And here, as in Greek literature, the names we love and cherish most, are those who have contributed to our moral necessities. Of the great number of dramatists, poets, and other writers whose names swell the catalogues of our libraries, those alone live and find audience in the busy world of to-day.

If we now carry our examination into the different branches into which literature is divided, as history, poetry, and philosophy, we shall find the same principle verified. History as we have already noticed, in its true and proper sense, is the record of providence, educating different tribes, nations, peoples, under the control of certain moral laws. It is these moral laws in each given case that furnish the material points of interest. It is not the record of physical prosperity, the enumeration of cities and armies and conquests and battle-fields, however large the space they have hitherto held on the reading page, but the determining principles that sway the national mind and rule in

the national heart. The raw materials of a structure, the lumber, brick and stone, are nothing without the thought of the architect, to mould them into form and beauty, and to invest them with a human interest. It is not the thousand and one incidents in the life of a nation or of an individual that are worthy of record, but only the thought that sways that life.

Philosophy, though hardly a part of literature in its strict sense, has for its object the intellectual solution of the great moral problems of the race; whence am I, what, and whither? And when it wisely confesses its inability to solve these questions, and bows meekly to accept the oracles of divine truth, it then finds its noblest exercise in reducing to a systematic order the materials of knowledge, human and divine, then making them minister to man's highest culture as an immortal and spiritual being.

But as more truly literature in its narrowed sense, so poetry is most closely connected with our moral culture and discipline. Its proper place and office is admirably presented in the old fable that when Innocence left the world, she met Poetry on the confines. The sisters met, embraced, and passed on their several ways, Innocence back to heaven, Poetry down to earth, where she was henceforth to hold up to men in ideals, what was now no longer possible, but after which the human soul was found to aspire, and which was then to be a means of its elevation and culture. It is in much the same spirit that the greatest of English poets observed of the abilities of the past: "These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed, yet to some in every nation; and are of power, beside the office of a pulpit, to imbreed and cherish in a great people the seeds of virtue and public civility; to allay the perturbations of the mind and to set the affections in a right tune." *

True poetry is the work of the imagination, and the imagination in its highest and noblest sense is the faculty of ideas, and works in harmony with the eternal truth of things. Hence the very essence and substance of all true imagination, and works of high imagination, is truth; truth purer it may be than finds full realization in a world of sense and sin, yet truth which the

* Muller's Prose Works, Bohn edition. Vol. 2, p. 479.

human soul recognizes as akin to its own essence; sometimes subduing the soul to sadness like the remembered tones of the loved and lost, or thrilling the heart like the sound of one's native tongue falling upon the ear of the traveller in a distant land, or wakening to juster conceptions of the possible power and greatness in reserve for the redeemed soul.

Thus we may lay down the general principle in reference to individual authors, that of all the writers of a given period, whatever the subject of which they treat, and however great their abilities, only those will have an abiding place in the respect and the regards of men, who recognize and in some degree illustrate and enforce those moral ideas on which the welfare of society as of individuals depends. We have already indirectly called attention to this fact in referring to some of the leading names of literary history. It will not now be necessary to cite more than a few, and such as belong to literature in its narrower sense. By general consent, Washington Irving has been assigned the first place in our American literature, as, on the whole, the most thoroughly accomplished literary man our country has produced. Yet he never loses sight of a moral purpose. "You laugh," said he to his nephew, who on reading to him a flattering review of his works, smiled as he came to this sentence: "His most comical pieces have always a serious end in view"; "you laugh, but it is true. I have kept that to myself hitherto, but that man has found me out."* Irving knew full well that the humorous must have a serious undertone in order to its greatest power over the human heart. If another author were to be named at once popular, and one that at first thought would seem to be opposed to the principle here asserted, that author would probably be Robert Burns, and yet it is more than probable that if his greatest admirers were asked to name the poem for which they value and love him most, they would name first of all the "Cottar's Saturday Night," and that without thinking, because of its truthfulness as one of the fairest pictures of humble Christian life. And if they were to quote some of the passages that first come to their memories, they would cite such as are expressive of the moral sentiments of his better hours, and which he often intersperses in his lighter verse.

* *Life and Letters*, Vol. 2, p. 57.

Where shall we find truer conceptions of manhood than in the song, "For a' that and a' that"; or of worldly pleasure than when compared to

"the snow falls in the river,
A moment white, then melts forever";

or, again, in some of those sad dirges in which he gave utterance to his deep sense of the insufficiency of all earthly good to satisfy the cravings of our immortal nature?

In fact this element of sadness enters largely into the popular poetry of the masses. It meets a response as none else can. It is true to the actual experience of men; it is a confession to the fact of sin and sorrow as a great fundamental fact of human experience. So Byron utters one long wail of disappointed hope with its manifold changes from highest to lowest, yet often wonderfully true to the minor notes of the human soul, because the truthful confessions a brilliant, highly gifted, abandoned worldling. And the same sad sympathy is the occasion of much of our interest in the greatest poem of an American poet in some aspects similar to Byron, the "Raven" of Edgar A. Poe.

On the other hand, but meeting the wants of the soul on another side, see what a hold, what a tenacity of life is possessed by the sacred lyrics of the church, sung in all lands, by believers of every age and name; and because true to the deepest experiences of our spiritual being. Thus Watts, and Wesley, and Steele, and Newton, and Bonar, have won for themselves undying names. Thus the recent productions beginning, "Just as I am," and "Nearer my God, to thee," strike a chord in the popular heart, and became at once favorite expressions of faith, spiritual communion and joyful confidence.

The literature of the world then, in different ages, heathen and Christian, in its different branches, and as the product of individual minds, pays its homage to the moral order of the universe; and finds the law of its life and real power to be at one with those great moral ideas which divine providence is employing for the renovation and sanctification of the race. The words, "I came not to destroy but to fulfil," find their application in literature as in other fields of human activity. Humanity is for Christ. All that is truly noble in it, all that is worthy of it, finds its perfection in Christ as the centre of di-

vine truth; and so literature is made to serve the ends of his government, and his purposes of grace to a fallen world.

Is it too much to say, then, that literature has its law, its determining principle, its scientific basis? May it not be reduced to a science? May not its different branches, so far as they are properly distinct, or so far as they exhibit some characteristic quality, though more or less blended with others, be classified, and distributed according to the degree in which they minister to the popular wants; with perhaps a reference at the same time to the faculties more immediately concerned and addressed in their production? The classification would range all the way from that which addresses our proper spiritual being, down through that which presents truth to us under the form of beauty, to the strictly scientific or philosophic statement, from the most universal to the least so, from that which, independent of time or circumstance, belongs to man as man, to the highest forms of æsthetic or philosophic description.

No account is here made of the form in which the truth is expressed, because the form is not independent of the truth. The best, most adequate form is the one that most adequately expresses the truth. The story of Lear had been told by scores of chroniclers, and with not a little power by Layamon, enlarging upon his French original, but its entire truth, its moral power, still waited for Shakespeare. In this view it matters little how many authors discuss the same theme, he who utters the truth in the best way, in all its fulness, records his immortality with the truth. Some men have the power to set forth a truth full-orbed, with that "rich economy of expression" that leaves nothing to be desired. It is so much like creation, that we at once and without question give them the name of genius, and count them among the world's benefactors. And yet it is not the beautiful form but the truth that lives and throbs beneath the form, that wakens our highest admiration.

Finally, we find in the principle discussed the determining grounds of literary criticism. Back of local associations, back of the accidents of time or circumstances as the peculiar spirit of an age or people, lies the question, whether a given production shall live in the minds and hearts of men, as a living power for good, with its divine mission in the moral and social eleva-

tion of mankind. Is it true? Is it the whole truth in consequence of a fitting form? Does it minister to the common needs of men, with power to quicken and strengthen whatever is best and worthiest in our nature? If so it will live, live among the

"Truths that wake
To perish never."

ARTICLE V.

THE UNJUST STEWARD: AN EXPOSITION OF LUKE xvi. 1—12, IN A NEW VIEW.

MOST readers of this parable have felt great difficulty in discovering in what respect the conduct of the steward, here referred to, is called wise; or how it could with propriety be set forth as an example for Christians. We may infer this from the almost innumerable explanations which have been offered by interpreters.

The Saviour is here admonishing his disciples to act justly, wisely, and to use their property, talents and opportunities of doing good in such a manner, that when they shall be removed from their employments in this world, they may give up their accounts with joy, and be received into everlasting habitations as good and faithful stewards.

But how such conduct is taught and illustrated by the example of a man who seems, at first view, to have acted neither justly, wisely, nor charitably, who first wasted his lord's goods, and then endeavored to deceive and defraud him, is somewhat hard to be made out by the common interpretation of the parable.

We can not suppose that our Saviour meant to justify dishonesty, however cunningly practiced, and to exhort his disciples to imitate the conduct of a man who was turned out of his office for scandalous breach of trust, and made provision for

his future support by joining with fraudulent debtors to cheat his employer.

And yet the passage declares that the lord of the unjust steward commended him because he had done wisely; while our Saviour urges the children of light to adopt the same principle of action.

The parable is, doubtless, capable of an explanation which will set the conduct of the steward in a better light, and show that he was commended, not for a low and dishonest cunning, which is never in the Bible called wisdom, but for strict justice, and a wise forecast.

If it can be made to appear that, in making up his accounts, and in his arrangement with these debtors, he acted faithfully and wisely both toward his employer and those with whom he transacted his business, we shall see in the Saviour's address a just and necessary inference from the parable, and an essential doctrine of Christianity. Let us then examine this parable.

A certain rich man had a steward, to whom he had committed the management of his estate. Upon a charge of having, in some way, wasted or injured the property, he was called to account, and threatened with expulsion from his office. In order to silence his accusers, to satisfy his employer, and to retain his place, he sent for those who were indebted to the estate, and reduced their debts, some one half, others one fifth, from the original amount, thus giving up a large amount as the price of safety. This proceeding merited the approbation of the employer, of the debtors, and of our Lord.

Now in order to understand the ground upon which this proceeding is commended, we must ascertain the relation in which this man stood to his master on the one side, and to the debtors on the other.

It was common in the East, as it is in many parts of the world now, for the owner of a very large estate, which he was either indisposed or unable to manage himself, to put it into the hands of an agent who had skill and experience, who managed it according to his own discretion, and, so far as others were concerned, stood in the place of the owner.

The agent, or steward, was bound to pay the owner a round sum annually; and so long as this was paid punctually, the pro-

prietor did not trouble himself to inquire how it was raised, and was frequently as ignorant of the manner in which the estate was managed as a stranger.

The steward received no salary from the owner for his care and labor. But in order to pay himself, he rented the estate to under tenants upon such terms as could be agreed upon, and thus was enabled to satisfy the owner, and to maintain himself.

Now if the steward were a just, honest and benevolent man, and the estate was a good one, he could discharge his obligation to the proprietor, and at the same time, deal with the tenants as the different circumstances might require, thus gaining their friendship and good will by many acts of kindness, which could be no injury to the owner, but would on the contrary, benefit the estate by rendering the tenants contented and industrious.

If a blight injured the crops, if illness rendered the tenants unable to labor, if any affliction came upon the families, the steward could, in many ways, relieve them; and if, in doing so, he did not rapidly enrich himself, he could enjoy the satisfaction of doing good with his means, without diminishing the income which the lord had a right to expect and demand.

But, on the other hand, if the steward was an unjust, avaricious, hard man, he had it in his power to enrich himself by oppressing his tenants, while he seemed to act in good faith and honestly toward his employer. He could demand exorbitant rents. He could embrace every opportunity which the necessities of his tenants, or the state of the times offered to amass wealth. He could lend upon oppressive usury; he could sell the productions of the land at ruinous prices; he could seize the goods of debtors to the estate, and demand payment for restoring them. He could in many ways exercise over those who served him a grinding oppression.

By these means he could unjustly enrich himself, without affecting the income of the proprietor, who, so long as he received his stipulated income, might not inquire into the manner in which it was raised; and being removed from all personal intercourse with the occupants of his estate, perhaps also to a great distance from it, might not hear any complaint, nor suspect that his steward, so faithful, apparently, to him, was, at

the same time, grinding the faces of the poor, and amassing wealth by extortion and virtual robbery.

But an estate managed in this manner, must be greatly injured. The tenants would become discontented and discouraged. Only those whose necessities compelled them to hold lands upon hard terms, would submit to oppressive exactions. And the steward would naturally resort to all iniquitous measures in order to enrich himself speedily. Thus the estate would be wasted, and the proprietor eventually sustain great loss.

Such seems to have been the condition of the estate referred to in the parable. The steward described by the Saviour was entrusted with the management of property that he was wasting, or injuring by intolerable extortion. The owner was informed at last of the manner in which his estate was managed, and to bring this system of injustice and oppression to an end, he called the steward suddenly to account, thus at once arresting his career of oppression, relieving his tenants, and forcing the wrong-doer to look about for a refuge from the storm that was gathering over him. It is therefore with great earnestness that the unjust steward raises the practical question, "What shall I do?"

Upon inquiry into the various conditions and responsibilities of the tenants, he found that one owed, or had obligated himself to pay, "an hundred measures of oil," or at least the value of it; another, an hundred measures of wheat, and so on.

With apparent surprise at the exorbitance of the debts, as if he had had known nothing of his lord's demands, and with a show of justice, if not of great benevolence, the steward desired one to take his bill, lease, or obligation, and write what he would, say fifty; and the other, eighty. And, although no more examples are given, doubtless he administered equal justice to all.

The effect seems to have been just what he desired and anticipated. The debtors had been oppressed, and probably nearly ruined. Yet they had no legal claims for redress. They had voluntarily agreed to pay so much; and they could not release themselves from the hard obligation.

And now, when the steward voluntarily, kindly, and honestly, as it appeared, inquired into their circumstances, as if it

was his lord and not himself that was to blame in this matter, and lightened their burdens at his own peril, while they were expecting to be treated with still greater rigor; and when they found the seeming oppressor changed into a considerate friend, a hard creditor into a liberal benefactor, it is not strange that they should be inclined to reciprocate his benevolent regards, and, if he should be turned out of his stewardship for an act of such palpable generosity, to receive him into their houses.

On the other hand, in doing this act of strict justice, if not of benevolence and mercy, he did not defraud or injure the proprietor. His own obligation to his employer remained uncanceled. The waste which he was accused of committing, consisted in oppressing the tenants by the extortion of these very sums which he now, by a constrained justice, voluntarily gave up. So far indeed was the proprietor from being injured by these acts of the steward, that he was directly and greatly benefitted by them. The estate was relieved and brought into better condition. The tenants were satisfied and made contented, and the man who had become the object of their fear and hate, had suddenly become their friend in appearance, if not in reality.

And the lord of the estate, as we should have supposed, commended the unjust steward, once unjust but now honest, not because he had cheated his employer with consummate dexterity, not because he had acted with a wonderful, but guilty cunning, not because he had laid a deep plot to outwit his master, and procure a precarious and dishonest livelihood for himself, but "because he had done wisely." And so far as we can learn from the parable, he was retained in his office as a faithful and trustworthy servant.

We find no ground for the exposition that he made friendship with the debtors by reducing their bills, and thus defrauding the owner of the estate.

For where was the wisdom of a shallow fraud that would be at once detected? What prudence or foresight was there in calling witnesses to an act of treachery and dishonesty? What profound insight into human nature was manifested in the hope that those debtors, who were witnesses of his frauds, and partakers of his crime, would treat him with confidence, or show him any favor when he received from his master the just reward of his

dishonesty? What wisdom was there in putting it within the power of all his lord's debtors to convict him of forgery, and thus to defeat his only hope of assistance in his coming want?

No; he was commended because he had done justly, that is, wisely; because he had restored that which he had unjustly exacted; because he had adopted the only course which could secure at once the confidence of the master and the tenants, and which if it had been adopted sooner, would have prevented complaint and saved him from all trouble.

If this be the true explanation of the parable we see in the conduct of the steward here described, an example worthy of praise, and of imitation by Christians. But upon any other interpretation, the parable loses all its force, and furnishes no valuable instruction respecting the true use of earthly things, which it was obviously the Saviour's design to communicate. On the common interpretation the conduct of the steward, so far from deserving commendation, was contemptible, both for its folly and its dishonesty, nor could it have been set before us as an example for our imitation, without teaching us to violate the fundamental laws of God's kingdom.

The declaration of the Saviour, that the children of this world are wiser than the children of light, is most forcibly illustrated by the conduct of the steward as described. Upon the first intimation that he was in danger of losing his stewardship, he adopted, without delay, the most effectual, the only means, of retaining his office, or of future support. He acted wisely. He made such a use of what he had, as to secure the approbation of his master, make friends of his debtors, and gain the good will of his fellow men.

Now this is just what every man ought to do as a steward of God. He has made us overseers and rulers over a portion of his vast estate. He has revealed the great principles upon which he would have us act, and pointed out the manner in which all our affairs should be managed. The command of our Lord and Master is, "Make friends of the mammon of unrighteousness." That is, use these earthly things which are transitory, and so often the subject of wrong doing, as to secure the approbation of the true owner, and the confidence of your fellow servants. Be honest, faithful, and wise. If you have, as Zac-

cheus confessed, taken any thing from any man unjustly, restore him fourfold. Relinquish the exorbitant demand. Be charitable in all your dealings with men, and honest toward God.

And he who is thus faithful in that which is least, that is, who acts justly, wisely, and piously, with respect to this world and its relations, which are of subordinate importance, who serves God and man with his substance and influence, and endeavors to do good to the extent of his ability, proves himself to be a wise and faithful steward, and shall be entrusted with the true riches of future glory, and received into the everlasting habitations which Christ has gone to prepare for his disciples.

While he who is unfaithful and unjust in the use of earthly goods, who with selfish eagerness, and unscrupulous rapacity seeks to aggrandize himself at the expense of others, really wastes his Lord's goods, and shows that he is unworthy to receive the higher blessings of that kingdom which endures forever. His stewardship will be taken away, and there will be no everlasting habitations to receive him.

ARTICLE VI.

CONCERNING LEAVING OFF.

It is an exceedingly rare gift, and thrice blessed is the man who has it. We have heard of a preacher who maintained his popularity for a long course of years among the same people by his peculiar faculty of leaving off. His beginning was well enough, and his continuance respectable; but his leaving off was graceful, and always seemed the more so for the fact that it never failed to anticipate weariness; and it is interesting to observe how ready people are to feel kindly toward a dull speaker, and even to praise him, provided he is short.

The lack of the faculty of leaving off spoils many a good enterprise every day, and that in other matters than preaching.

A distinguished Baptist clergyman made an admirable speech to a great audience in Exeter Hall, and then, instead of leaving off, went on and on, until his father, a quaint old preacher, who was sitting just behind him on the platform, pulled his coat-tail and said in an under-tone, "Why don't you say a good thing and sit down?" "That's just what I'm trying to do, father," was the reply.

Dr. John Campbell, of London, applies this notion with his own peculiar point and eloquence, to a man's dying, which should be, as he argues, in the time and adjuncts thereof, such as that the life, thus ended, shall be a harmony. He cites John Williams, the distinguished missionary in the South Seas, as a fine illustration, who, after a career of romantic interest and almost unparalleled success, came to a sudden and tragic death on the island of Erromanga. Dr. Campbell argues that if Williams had lived longer, his subsequent career could not have come up to the expectations which his previous singular and remarkable history had excited, and moreover that there was a striking concinnity between his brilliant and romantic missionary career and his death by the hands of those stalwart savages.

The practical benefits of the Doctor's theory, as applied to this matter of dying, are considerably abridged by the fact, that a man is not permitted to have control, and that his friends cannot manage it for him. There was another minister, either English Baptist, or in relations equally well defined, in the present century or the past, whose career had been one of remarkable brilliancy and popularity, up to a certain point, where he broke down, but did not die. It was only too evident, however, to his attached and admiring flock, that the event could not be far off, only a few years. Fully resolved that the end should be altogether in harmony with so beautiful and useful a life, and also with the pleasant relations which had subsisted between themselves and him, they raised a fund which should carry him handsomely quite over Jordan, making all comfortable on his part, and generous and fitting on theirs, leaving nothing more to be done, except tears and eulogy and everlasting remembrance. But the time came and passed, and he still lived on. What was to be done? The funds were spent, the beautiful conclusion of the drama, as arranged in the programme,

was lost, he had had his opportunity, and had failed to improve it; and nothing remained save a new illustration of an old saying:—

“The best laid schemes o’ mice and men
Gang oft agley!”

There is, perhaps, no more affecting illustration of the great value of the faculty of leaving off than is furnished by the history of authors. Genius is a deep, translucent lake—always runs clear and is inexhaustible; but genius is an exceedingly rare attribute. Sir Walter Scott can produce his Waverley series, and the Lady of the Lake, and the Lay of the Last Minstrel, and be immortal in all; but even he fails utterly in his Life of Napoleon. The works of John Milton fill eight goodly octavos, but who reads anything, except the Paradise Lost and a few of his minor poems, as *L’Allegro* and *Il Penseroso*? There are some things of rare value, certainly, for profound thought and eloquent diction, and singular adaptation to the stormy times in which he lived, in the six volumes of his prose works, yet if he had written only these, would not his have been comparatively an unknown name in English literature? He should have left off, at least, before that rancorous and degrading newspaper correspondence with Salmasius, where he stoops to defend himself in detail against the miserable attack of his adversary on his personal appearance, in which he applies to him the words of Virgil, “*Monstrum horrendum, informe, ingens, cui lumen ademptum.*” The great poet actually sets himself gravely to refute the charge, and finishes with affirming “that even his eyes, blind as they are, are unblemished in their appearance.”

Mademoiselle Madeleine De Scudéry, whose romances were so popular in Paris toward the close of the seventeenth century, might have been immortal, had she been better advised concerning leaving off. But even Victor Cousin’s elegant essay on the most celebrated of all her works, *Artamene ou le grand Cyrus*, which fills ten octavo volumes, cannot cause it to be regarded as any thing more than a literary curiosity. The history of two lovers extending through ponderous folios, and which it took the novel-reading ladies of a hundred and fifty years ago six

months to read, *including Sundays*, would stand little chance in our day.

Cardinal Richelieu was undoubtedly a political genius, and ought to have been satisfied with that, and to have left off before he began the composition of a tragedy to rival Corneille's "*Cid*," or theological treatises in imitation of Cardinal Ximenes; in both which are exhibited only his pitiful vanity and weakness—or the ordering of battles only to ensure defeat, and lose the confidence of his king.

The age of the Scholastic Philosophy was remarkable for many things; but for nothing more than the strange absence of all right notions concerning leaving off, whether as related to the subjects of their investigations, or the length at which they should be treated. It could hardly have been said in truth to Duns Scotus and Thomas Aquinas, as Hamlet said to his friend:—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The "*Angelical Doctor*" filled seventeen stately folios with his subtle philosophy and dreamy speculations. One of these tall folios of 1250 pages of very small close print in double columns, contained only a single treatise, all about the most abstruse metaphysics of theology with nineteen appended folio pages of double columns of errata, and two hundred additional of index! Need we wonder at the complaint of Melancthon, that "in the sacred assemblies the ethics of Aristotle were read to the people, instead of the gospel!" Need we wonder to find the "*Angelical Doctor*" gravely discussing the probable color of the Virgin Mary's hair, or proving by a philosophical argument that "the motion of an angel is a succession of his different operations?" Have we not, in the all but incredible history of that scholastic age, an instance of retributive justice in the judicial blindness of a wonderful race of learned and philosophic men? They could not be quite sure whether the abstract idea we form of a horse was not really a *being*; while one of the most favorite topics of discussion, which the acutest logicians could never solve, was in form following, to wit: When a hog is carried to market with a rope tied about his neck, which is

held at the other end by a man, whether is the *hog* carried to market by the *rope* or the *man*?

Mrs. Beecher Stowe's name went up like a sky-rocket with "Uncle Tom's Cabin," but her next essay was a "Dred"-ful fall, nor has she produced any thing that has materially mended the matter since. Our American reading community has been considerably interested by the series of papers which the Rev. Mr. Boyd, of Edinburgh, has been sending forth, "Concerning" a great variety of matters. There is genuine merit in these essays, but Mr. Boyd has fallen into the common error of popular essayists, that of continuing to write after his stock was used up. The mind is not like the sea, whose riches can not be exhausted, but rather a dark cavern in which stalactites slowly form. When a man has brought out the last of these, then is the time for him to leave off. It is a great pity if he goes on, honestly thinking that he is still producing stalactites, while his friends see that it is only rough pieces of stone, plucked with some violence from the walls of the cavern. His friends ought to tell him of it, and he ought to stop, and in due time, other crystals may form as perfect and as beautiful as any that he has already found, and that without any conscious effort of his. Or if not, then he had better remain forever quiet,—a dignified Doctor in Divinity—rather than weary himself and others also with these same rough fragments from the rock.

Everybody will remember newspaper serials, tolerable at the outset, which have been spun out till they have become like withered and decaying vegetables, producing nausea, so that every friend of the unfortunate writer has longed to have him leave off.

Now and then we notice a premature leaving off, a thing even more to be regretted than the other, because something is lost, whereas in the other case nothing is gained merely, except rough pieces of rock. Allston's unfinished pictures are painful instances of this. We never look at them but with feelings of real sorrow. When Robert Hall came suddenly to a dead pause in the middle of an eloquent sermon a second time, and could not proceed, and exclaimed in relation to it, "If this does not cure me [of my pride,] the devil must have me!" we are disposed to conclude that any immediate mortification and loss to

himself and the congregation were more than compensated by his subsequently increased humility, unction and power. When the venerable Lord Brougham was compelled to stop short in the midst of an eloquent oration in the house of peers, by the dropping out of his teeth, and could in no wise arrange matters so as to proceed, the catastrophe would seem to have been of questionable benefit, at least, to his lordship's temper, as he is related to have stalked out of the assembly in a towering passion. Doubtless it must have been a severe affliction for one whose normal condition would seem to be talking and his abnormal silence. Yet assuredly the great orator, who is so much a man of science, should have remembered that the little dental incident was the direct result of the operation of law as exact and beautiful as that which regulates the revolutions of Jupiter's satellites, or the ebbing and flowing of the tides at his villa of Louise-Eleonore, and that a great philosopher and illustrious savant ought not to march out of the British house of lords in a towering passion, because of a simple operation of natural law.

We confess a sincere regret at the sudden and unexpected leaving off of our contemporary and in part namesake, the *New York Round Table*. We could name half a score, yea a whole score, of pretty good things which we think might have been better spared than that. It exhibited marked ability well directed. It was exceedingly valuable for its honest and fearless criticism. It made some mistakes, of course, but its aim was uniformly right, and, for the term of its labors, it gave rich promise of valuable service in literature and art and morals. Suddenly cut off in the infancy of its days, and its Minerva-like maturity, *requiescat in pace*, until, peradventure, when hoped for happier days shall come, we may be permitted to greet its return from the shades.

Enough, we trust, has been said, to convince our readers that this subject is of very grave moment. Has it received the attention it deserves in the current discussions of the day? Might not some portion of time be properly devoted to its illustration and enforcement in all institutions designed to prepare men for the practical business of human life? And should not all our theological seminaries add to the course of pastoral lectures, at least, one which should be especially concerning leaving off?

ARTICLE VII.

SHORT SERMONS.

"By little and little I will drive them out from before thee, until thou be increased and inherit the land."—*Ex.* xxiii. 30.

To give Israel possession of Canaan had been promised for more than four hundred years. In bringing it about many nations had been disturbed, and when accomplished its results were of such vast magnitude as to recast the face of the world. Yet when to man all seems ready to finish promptly the work, God proposes to complete it "by little and little." This fact unfolds a principle in the administration of God. He performs many of his great and good works slowly, as :

1. In creation. The purpose is eternal and the execution runs through untold ages in those six geological days.

2. In the present productions of the vegetable and mineral kingdoms. As the gardens are deltas that the rivers are ages in preparing, the flowers and fruits and forests are often hundreds of years in maturing. So coals, the metals and precious stones are the slow growth of thousands of years.

3. In the changes of the seasons and day and night. Gradually, beautifully, sublimely, God works these out. Nothing is abrupt and hurried in the blushing dawn, the evening shadows and the floral processions of the spring months, and the cereal ones of autumn.

4. In the reformation of nations. At the Exodus he began to reform Israel from idolatry, and completed it in the close of the Babylonish captivity, nine hundred and fifty-five years.

5. In the work of redemption. A little light falls on our first parents through the first shadows of the apostasy; yet it is four thousand years before the star that shed it, the star of Bethlehem, rises above the horizon.

Then in many of our great and good works, we may well be patient in our industry in doing good. Working, waiting, expecting, this is Godlike.

"Create in me a clean heart, O God, and renew a right spirit within me."—*Ps.* li. 10.

A SHORT but great petition. No work is so original, organic, radical and great as that set forth by the word "create." Is it acci-

dental or of design that this word is chosen in the New Testament to express the supernatural act that constitutes one a Christian, to express the desire for it in the Old Testament, and to declare the work of God in bringing the universe into order, beauty and glory? Such is the fact, and so the text suggests the analogy or parallelism between the creation of the new heart in regeneration, and the creation of the world.

1. The creating act of God in both cases had chaotic material on which to work. The earth was in wild, tumultuous disorder. It was but a mob of particles of matter. So the unregenerate soul, the moral of the man, which sin has ruined in apostasy and total depravity. The moral elements are in anarchy.

2. The creating act of God in both cases is the practical assertion of sovereignty. God makes his presence and power felt in each as one to whom obedience is due and must be yielded, so that the earth and soul alike say: "Lord, what wilt thou have me to do?"

3. The creating act of God in both cases is, in part, the introduction of law. This is one of the steps in physical and moral creation. The coming of a sovereign is followed by a code. In the new heart are enacted the laws of heaven, as natural laws take possession of the new earth.

4. A separation is made between light and darkness. God divides between the two in both cases, so that what before was confused and blended is now two kingdoms, and we have the regions and the subjects of both.

5. The creating act separates between earth and heaven. As in the material chaos, so in the unregenerate heart, there is no clear and appreciated distinction between the two. The creating is in one of its forms, a dividing process.

6. The creating act makes the earth and the heart fruitful. The lawn, forest, flowers, fruits, appear in one, and the "fruits of the Spirit" in the other.

From all which

(a) We see the import of many New Testament phrases, as "a new creature," "his workmanship," "which were born not of blood," etc.

(b) We see how deeply and totally the apostasy affected the nature as well as life of man.

(c) We see why the Lord Jesus and his apostles insisted so strenuously on regeneration as a necessity.

(d) We see who is the agent in regeneration.

ARTICLE VIII.

LITERARY NOTICES.

- 1.—*Sermons Preached at Trinity Chapel, Brighton*, [Eng.] By the late Rev. FREDERICK W. ROBERTSON, M. A., the Incumbent. Fifth Series. 12mo. pp. 283. Boston: Ticknor & Fields. 1864.

MR. ROBERTSON'S works, as now given to the American public, consist of six 12mo. volumes, four of which are sermons; one, a series of lectures on the first epistle of St. Paul to the Corinthians; and one, addresses on literary and miscellaneous subjects before working men's and other associations. These volumes are a valuable and permanently productive contribution to our religious and general literature. The first two contain sermons of more careful elaboration than the others; the later series are not much more oftentimes than rough outlines of discourses, the beams and timbers standing out in Doric nakedness and strength. We will indicate, in a few particulars, our estimate of these productions.

(a) Directness. They are farthest removed from the essay-like style of sermons. Spoken extemporaneously and reported as spoken, they are the personal address of one man to others before him, with whom, and not with an imaginary reading public, he is dealing. None of these discourses were produced as chapters for a forthcoming book—a poor way of sermonizing.

(b) Freshness. Mr. Robertson had a true genius of his own for originating thought. He borrows from no one, reflects no one's light, echoes no one's voice. His ideas are his own even when they are the same as others'. He grasps with quick perception the spirit of his text, and most neatly dissects it out from related truth. He carries the knife of a practised surgeon in thus dividing one truth from another for special use.

(c) Variety. The topics of his sermons are very various, ranging the fields of theology and ethics with a fine freedom, while none of them are irrelevant to the purposes of the Sabbath pulpit.

(d) Suggestiveness. This subtle attribute of the best mental organizations is diffused throughout these pages. They start the reader's mind on a thousand tracts of independent thought, which is one of the most valuable features of authorship, and one of the rarest.

While we thus express, in a fragmentary way, our sense of the worth of these volumes, we add that some of their author's views are defective, and some in our judgment positively wrong. Of the latter,

we instance his notions about the Sabbath; of the former, his opinions, among others, concerning the atonement and the duty of prayer. Mr. R. was too honest a thinker to conceal any shade of belief which, for the time present, he held. He was minister of a church which imposes small restraint on the propounding of erratic theories in religion. Consequently we find crudeness, error, and incertitude on subjects of the first importance. But there is evidence of a steady tendency in the preacher's thinking to a more balanced and thorough theology, while no one can question the hearty earnestness of his faith, nor help admiring the manly strength, the eagle-like flight of his intellect, the delicate, nimble activity of his bright, free genius, in studying these deep things of man and God. We would rather have on our study table, for mental stimulus, these rough hewn discourses, than piles of the rhetorically finished productions of the Hugh Blairs and Robert Halls of the day.

2. — *A Commentary on the Gospels of Matthew and Mark*, Critical, Doctrinal, and Homiletical, embodying for popular use and edification the Results of German and English Exegetical Literature, and designed to meet the Difficulties of Modern Scepticism; with a General Introduction, treating of the Genuineness, Authenticity, Historic Verity, and Inspiration of the Gospel Records, and of the Harmony and Chronology of the Gospel History. By WILLIAM NAST, D. D.: Royal 8vo. pp. 760. Cincinnati: Poe & Hitchcock. 1864.

THE author has so fully set forth his design in this lengthy title, that we need not say much more than that he has learnedly and very carefully executed his intention. The work was undertaken and is published under the patronage of the Methodist Episcopal Church. Dr. Nast is a German, and combines the exact and thorough criticism of his countrymen with a devoutly religious spirit. Preparing his commentary first in German, and then re-thinking and re-writing it into English, he has had the advantage of an unusually protracted study of his subject, which exhibits great breadth, candor, and strength of treatment. His preliminary dissertation, containing a complete synopsis of the Gospel narrative, covers almost two hundred pages, and handles the topics in controversy between believers and the sceptics with great ability. The work, though popular, or rather for this very reason, goes into the objections which unfriendly critics are raising, with much care. It also has appended to each of its sections excellent practical instructions. We notice on the 24th of Matthew, that the author discards the pre-millennial view, and allows the double sense of prophecy in cases where the harmony of

the Scriptures renders it necessary. This large and excellently published volume is to be followed, in like style, by a commentary on the remainder of the New Testament. We shall better be able to see how much of a dogmatic character the work is to assume when it gets into the Pauline Epistles. A portrait of the author fronting the title-page has a substantial and inviting look. He was a university room-mate of the infidel Strauss.

3.—*Life and Times of Nathan Bangs, D. D.* By ABEL STEVENS, LL.D., Author of "The History of The Religious Movement of the Eighteenth Century, called Methodism." 12mo. New York: Carlton & Porter. 1864.

THIS is a model book, at least in one particular. It is the *Life and Times* of a man who was for half a century a distinguished preacher, and a leader and champion among the Methodists, all comprised in 426 pages, 12mo, in good, clear readable type. It is a deeply interesting and instructive volume. Dr. Bangs was an eminently good and useful man, and contributed more than any other to the present strength and efficiency of Methodism in the United States. His labors were incessant, manifold and of very wide range. He was preacher, pastor, editor, one of the founders of the Missionary Society, its first Secretary and the writer of its Annual Reports for more than twenty years, author, historian of Methodism and principal founder of its American literature. He was a Methodist from conviction, and an earnest and able defender of its doctrines and usages. He was a believer in Christian perfectionism: he assaulted Jonathan Edwards' treatise on The Will, with all his might, and saw only doctrinal error and practical evil in personal election and the perseverance of the saints.

The volume is enlivened and enriched by incidents and anecdotes, and is a valuable contribution to American Biographical and Ecclesiastical literature.

4. — *A Treatise on Homiletics*: Designed to illustrate The True Theory and Practice of Preaching the Gospel. By DANIEL P. KIDDER, D.D., Professor of the Garrett Biblical Institute. 12mo. New York: Carlton & Porter. 1864.

THIS volume has evidently been prepared with great labor and care. It is at once comprehensive and minute. While it modestly sets forth in the preface that its design is "to aid clerical students and junior ministers of the Gospel in preparing for their life-work," we venture to assert that there are very few preachers and pastors who might not derive valuable aid from it. No topic of interest to the Christian minister has been omitted by Professor Kidder, and he

brings rare ability to the discussion of every point. His views on "Doctrinal Preaching" are excellent. The manner of preaching, whether by recitation of sermons written and committed to memory, reading, or extemporaneous address, is discussed very fully, with the advantages and disadvantages of each, with apposite quotations from the wisest men who have written on the subject in different periods of the history of the church. We commend this part of Professor Kidder's valuable work especially to the careful attention of "clerical students and junior ministers of the Gospel."

5. — *Journal of the Discovery of the Source of the Nile.* By JOHN HANNING SPEKE. 8vo. pp. 620. New York: Harpers. 1864.

ONE cannot follow the adventurous steps of this traveller and his companion, Captain Grant, without admiring the courage, ingenuity, endurance, and thorough manliness thus developed. Men who undertake and carry through such explorations into but little known lands, put the entire civilized world under weighty obligations to their enterprise and intelligence. We open such volumes with a strong prepossession in their favor, and it is the tourist's own fault if his narrative does not satisfy the reader. This work has commanded a wide success, and in the main, deservedly. The spirit of the book is gentlemanly, modest, frank, moral: the route of travel unworn and full of interest. The gallant captain who tells the story does it clearly and naturally; his brother officer, who draws the illustrations, holds a free and facile pencil. The publishers have put the whole into their usual generous style of bringing out this kind of authorship, and the result is as gratifying as can be looked for in the present stage of African discovery.

The reader will not expect the ethnological expertness of a German professor, nor any very great display of Ethiopian erudition. The travellers were not *savans*, but men of the world in quest of a great object, putting their sharp, shrewd common sense to the best uses, and digesting the results into a narrative of sprightly incidents and much weighty knowledge, about the lands and peoples of their new acquaintance. Concerning the chief purpose of their journey, the discovery of the Source of the Nile, the world knows that they did not absolutely verify that discovery, but so approximated it, that it is generally considered settled. They left the Eastern shore on a parallel of latitude which they calculated ought to cut the headwaters of that river, and did actually find it emerging from a noble lake, which unfortunately they did not travel around, but concluded from all appearances and what the natives told them, that this was the final solution of the long unresolved mystery. Of course there

will be a doubt whether this is so, which it will require another journey either to confirm or remove. We don't believe that Dr. Kane would have left that question unsettled.

The exuberance of recent African literature is remarkable. It effloresces like the vegetation of that fervid clime. But this is only the result of the facts stranger than fiction of that land of wonders. The physical geography and the social features of the interior of that continent are of unexampled interest. These characteristics are well described in these pages. There are people here who might put to the wall not a few of the sons of Japhet, and a few crowned heads who have as much brain underneath their scalps as some of the slips of European royalty. We cannot express a complete gratification with this narrative, but it merits a very high and cordial commendation.

6. — *Savage Africa*: being the Narrative of a Tour in Equatorial and North Western Africa, &c., &c. By W. WINWOOD READE. 8vo. pp. 452. New York: Harpers. 1864.

A TRAVELLER does not strongly prepossess us in his favor who broadly hints to us that he goes to Africa or any where else to flirt with pretty savages, though only as a solace for severer experiences. Mr. Reade very likely accomplished that part of his programme satisfactorily, but he has not made so good a book as he should have done about that latterly much bewritten country. He has too much dash and swagger—too much *squeak* in his boots. He is one of the sort of youth who like to make as well as feel strong sensations. He is not always decent in his descriptions, if always true. He saw gorilla tracks and nests—nothing more of those amorphous beasts; and does not believe that Du Chaillu was any more fortunate. He has the missionary-phobia quite alarmingly, and this without respect of persons or rather sects: perhaps he fears that their success might interfere with the flirtations aforesaid. As to the salvation of these children of Ham, he turns them over very coolly to the green-turbaned prophet, possibly concluding that his own type of Christianity would do them little good. On the other hand, Mr. Reade holds a graphic pen, scatters some new information along his pages, brings further proof that central Africa is possessed by a comparatively elevated and manly race of natives, and, bating his extravagances and loose ethics, has made a book which, we presume, will do for a "Fellow of the Geographical Societies of London." The pictures remind us strikingly of the lively imagination and dramatic force of the Du Chaillu gallery of natural history.

- 7.—*Light in Darkness*: or Christ discovered in his true character by a Unitarian. 12mo. pp. 125. Boston: Gould & Lincoln, 1864.

HISTORIES of religious experience, when truly written, are always useful, and their intense personality is apt to give them a strong hold on the reader's sympathies. They are among the hardest things to be well written, for to make them personal enough without spoiling them egotistically, requires an unusual judgment and taste. We have read a number of these narratives of minds in search of a religion, and in this modest volume, the Rev. William L. Gage (his name is freely connected with this work by our contemporaries) has added another to the list. Its style is simple and manly; its spirit courteous; its impression good. It bears throughout the stamp of honesty. The writer carries our conviction of his conscientiousness, of his sincere search after truth, in this story of his spiritual progress. We are not disposed to criticize any shades of opinion which may not fully represent our own interpretation of theological truth, in a frank self-revelation like this. Rather would we join in the author's "hope that it may be blessed to others, who, in like circumstances, are groping their way in darkness."

- 8.—*Human Sadness*. By the COUNTESS DE GASPARIN. 12mo. pp. 273. New York: R. Carter & Brothers. 1864.

THE estimable lady who writes this book has a quick eye to analyze the peculiar elements of our passing social condition, and a lively, graphic pen to delineate them. She catches the spirit of the times with much truthfulness, and shows what a strain is coming upon human life from the "Oppressions, Mistakes, Weariness, Decay, Soul-Torture, Death"—the forcible and touching comments upon which topics make up her successive chapters. It is a book which will irresistibly attract numerous readers; and it will do them good, for there is no puling sentimentalism or atrabilious humors in it, after the fashion of the fainting-away novelists, or moody hypochondriacs. Its tone is that of true Christian fortitude, and faith in the sufficient grace of a present Saviour.

- 9.—*Missions and Martyrs in Madagascar*: Boston American Tract Society: 1864;—

CONTAINS the substance of the marvellous work of the Lord in that important island within the last thirty years, compiled from the best English authorities. It should be read in all our families as a chapter of apostolical faithfulness unto death for the sake of the

Lord Jesus. The nineteenth century has renewed the experiences of Pagan cruelty, which the first generation of Christians suffered. We can see in these pages what the founding of Christianity cost, while we rejoice that the old martyr-spirit is still active, and able, through grace, to stop the mouth of lions.

10.—*Expository Lectures on the Heidelberg Catechism.* By GEO. W. BETHUNE, D. D. In two volumes. New York: Sheldon & Company. 1864.

THE Heidelberg Catechism is among the richest fruits of the Reformation, and one of the very best extant manuals of Christian doctrine. The treaty of Passau, Aug. 2, 1552, which secured full religious freedom to the Germans, was followed by warm disputes in theology, the followers of Luther and Zwinglius being arrayed against each other. As a natural result of these disputes several catechisms made their appearance, besides those of Brenkius and Luther. These found their way into the Palatinate churches, and, by their discrepancies, caused frequent disputes. To remedy these evils and secure to the churches "a symbolical book of their own, clearly setting forth the true Christian doctrine," the pious Elector Frederic III, "proposed the composition of a Catechism, in 1562, to Zachary Ursinus, a learned professor at Heidelberg, and Casparus Olevianus, the court preacher, a favorite of Frederic." The Elector himself also took part in the work and wrote the Preface to the first edition. When completed it was submitted for careful examination to a synod assembled by Frederick for the purpose, in Heidelberg, in a church, part of which is still standing. It was pronounced a remarkable production, and was introduced at once into the churches.

We have here Dr. Bethune's "Expository Lectures," in two volumes of uncommon beauty, and after careful examination, we express without hesitation, our high sense of their value. The work is what it claims to be — not a diluting or explaining away, but an exposition. The Heidelberg Catechism is exceedingly rich in Christian doctrine, as it has always been held by the most distinguished fathers in the church, and its riches are here brought out for the edification and comfort of God's people, in a course of Sabbath Lectures delivered to Dr. Bethune's congregation, and exhibiting the peculiar beauties of his style.

It is altogether a masterly work, comprising the result of great labor, and exhibiting the peculiar excellencies of the author's style. The singular elegance of the volumes is such as befits their rich and eloquent contents.

Are there not great advantages in having such a "symbolical book" as the Heidelberg Catechism, to be diligently taught in the family and the Sabbath-school, and expounded by the pastor in his ministrations to his flock? Would not the restoration of the Assembly's Shorter Catechism to the place it once held among us have a tendency to bring us back to the old doctrinal landmarks from which we are so sadly receding?

11. — *Enoch Arden, &c.* By ALFRED TENNYSON, D.C.L., Poet Laureate. Boston: Ticknor & Fields. 1864.

THREE children, Enoch Arden, Philip Ray, and Annie Lee, played and grew together on the same bit of British coast, a hundred years ago. Both the stout youth loved Annie, but when the time of choosing came, she gave her hand to Enoch. They lived quietly and humbly till three children were born; then things went wrong, and Arden was obliged to resume his sailor's life to provide bread and roof-tree for his little household. Cast away on an island, he is not heard from for ten years, when, reluctantly, Annie consents to marry Philip Ray, who has been as a father to her bairns during this sad orphanage. By and bye Enoch is taken off his island by a cruiser, and reaches his native village so bowed, and gray, and broken that no one recognized him. He hears his family history from the mistress of the village inn — how true and loving Annie was to him till hope all died away, how gentle and good was Philip to the desolate ones, how the whole neighborhood rejoiced in the marriage of Philip and Annie; and hearing all this Enoch resolves that he will keep his secret and not break up so peaceful a home, by disclosing his return. He does it in the spirit of a heroic Christian self-denial, living near the unconscious idols of his heart, honestly earning his frugal fare, watching around the precincts of a paradise which he will not enter, until death gently removes him to a better paradise; and then the tale is told to the wondering people of a love so deep and strange, and they who had so long mourned him as dead bend over his grave as sacred as that of a martyr and a saint.

This is a fine conception, and the poet has wrought it out in a befitting simplicity and purity of delineation. It is one of those colorless art sketches which give you the perfection of drawing, leaving the imagination to fill in all the rest. Mr. Tennyson's later style is almost statuesque in its severity. He no longer steeps his canvas in the burning, blushing hues of sunset. He wins on the reader's admiration by the faultless selection of just the right features in his

landscapes, and a magical fitness and beauty of language. The first paragraph of *Enoch Arden* is a gem of descriptive art.

“ Long lines of cliff breaking have left a chasm ;
And in the chasm are foam and yellow sands ;
Beyond, red roofs about a narrow wharf
In cluster ; then a moulder'd church ; and higher
A long street climbs to one tall-towered mill ;
And high in heaven behind it a gray down
With Danish barrows ; and a hazelwood,
By autumn nutters haunted, flourishes
Green in a cuplike hollow of the down.”

Notice the “cuplike hollow,” as illustrating the author's felicity of word-choosing. So the babe's “creasy arms,” and “the scarlet shafts of sunrise.” And the returning sailor —

“ like a lover down through all his blood
Drew in the dewy meadowy morning-breath
Of England.”

That prayer of *Enoch's*, too, for strength to complete his great self-sacrifice is as noble a thing as Tennyson ever penned. The whole poem steals through one's soul like a strain of thrilling, plaintive music.

Of the rest, “*Aylmer's Field*,” about the same length as the first, is cast in a sterner mould, and, with a pathos more turbulent, hurls a fierce, just rebuke at family pride and tyranny crushing hearts that love. The shorter pieces have no special merit, though all of them are distinctively Tennysonian. “*Tithonus*” recalls the soft notes of “*Cenone*” and “*mother Ida*.”

12. — *The Imitation of Christ*. Four Books. By THOMAS À KEMPIS. Boston : E. P. Dutton & Co., Church Publishers. 1864.

THIS is an exceedingly beautiful reprint of a work which has long held a high place in the affections of devout Christians. It is on tinted paper and in the very best style of the Riverside press. We confess to a particular liking for a beautiful book ; beautiful we mean in paper, letter press, form and binding ; such, for example as Pickering's exquisite editions of Milton and Coleridge, Little & Brown's Shakespeare, and not a few volumes which have been sent forth by Ticknor & Fields for some time past. And we see no good reason why a manual of devotion should not be as beautiful as any other book.

We shall not enter into any discussion as to the real authorship of the “*Imitation*.” That point we believe to be settled in favor of

the monk of St. Agnes, whose name it bears. For more than three hundred years the book has been a great favorite, both in Romish and Reformed churches. At least forty editions in the original Latin have been published, and more than sixty translations have been made into various modern languages. In the original edition the doctrines of purgatory, penance, and other popish dogmas were intermingled in almost every chapter. These have been omitted in most Protestant translations.

Dean Stanhope published a new version in England, which was so wide a departure from the original that it had little favor. John Wesley also made a new and greatly abridged translation, leaving out many rich and valuable thoughts. He also greatly impaired the force and beauty of the whole by cutting it all up into separate sentences. We are very sorry to see the same serious defect in the elegant edition before us. Nothing is said in the introduction of the way in which it has been prepared. As a translation it is far inferior to that of Payne, of which several editions have been published in England and the United States, and of which a careful reprint, collated with an ancient Latin copy, was published by Lincoln & Edmunds in 1830. We think that version in the exquisite dress of the edition lying on our table would leave nothing to be desired.

13. — *The Marriage Gift*: By JAMES PETRIE. Philadelphia: Presbyterian Board of Publication —

Is a neat little manual of hints and counsel to young married people, with a blank certificate of marriage for a frontispiece. In a series of short letters it handles these topics: On entering the married relation — The importance of religion — The choice of a home — Economy — Family worship — The Bible in the family — Industry — Liberality — Personal efforts to do good — Training of children — Attachment to the church — On being helps to each other — Death and judgment. The spirit of the book is eminently serious and wise.

14. — *The Memorial Hour*; or the Lord's Supper in its relation to doctrine and life. By JEREMIAH CHAPLIN, D.D. 12mo. pp. 294. Boston: Gould & Lincoln, 1864.

In devout and lucid prose and appropriate poetical selections, the venerable author sets forth, with much beauty and impressiveness, the leading aspects and applications of this ever-delightful theme. It is a book for the Christian fireside and closet, rich in mature wisdom, and fervid with the spirit of Christ. We commend it to all our communicants to aid their preparation for, and enjoyment of, this holy Supper of our Lord.

15. — *A Memoir of the Christian Labors, Pastoral and Philanthropic, of Thomas Chalmers, D.D., LL.D.* By FRANCIS WAYLAND. Boston: Gould & Lincoln. 1864.

Dr. Wayland here presents a comprehensive and graphic sketch of the great Scottish Preacher in a volume of 218 pages. The sketch is limited, as the title-page intimates, to the pastoral and philanthropic labors of Dr. Chalmers, and is drawn directly from Dr. Hanna's voluminous memoir. With such materials in the hands of Dr. Wayland, the result could not be otherwise than a book of absorbing interest and great practical value.

16. — *The Early Dawn; or Sketches of Christian Life in England in Olden Time.* By the author of the *Chronicles of the Schonberg-Cotta Family.* With Introduction by Prof. Henry B. Smith, D.D. 12mo. pp. 400. New York: M. W. Dodd. 1854.

Though reprinted in this country later than the Cotta chronicles, we judge this work to be the earlier of the two, to which it is not equal in skilful delineation, although it exhibits the same general characteristics of style and spirit. It is pleasant to get these homelike, personal glimpses of our own very remote ancestors. This lady's pen is doing good service alike to the cause of elegant literature and sound religion. Her pages are rich in wholesome nutriment as well for the æsthetic taste as for the soul. They ought to do much toward checking the common run of the religious novels of the day.

17. — *The Good Steward, or Systematic Benevolence.* By the same.

THIS essay is by the Rev. Dr. D. X. Junkin, and is an able, thorough discussion of a highly practical part of Christianity. Oblation as a part of religion and of worship, and as a means of grace is fully set forth. The central idea of the volume is that "the frequent, stated and systematic contribution of a portion of worldly substance for pious uses, as a part of the worship of God, is the Bible system of beneficence."

18. — *The Life of Mrs. Sherwood.* 16mo. pp. 441. Am. Tract Society, Boston. 28 Cornhill—

Is one of the best issues of this Society, and will be hailed by all who love to read true records of a true Christian. We are resigned to the reduction of the English edition, from six hundred pages octavo to this small volume, only by the thought that this was the only way to give the life of the author of "Little Henry and his Bearer" to our American children. We rejoice in the book as one

of facts and not stories, and of profitable facts well stated, showing that we are not driven to the field of fiction for material with which to make interesting books for the young.

- 19.—*Ancient Egypt : Its Antiquities, Religion and History*, to the close of the Old Testament Period. 16mo. pp. 400. By the same.

This is a reprint from the London Religious Tract Society, and like so many of their historical works is an accurate and interesting condensation of the history of the chosen field. It is well backed, yet not burdened by references to authorities. The illustrations, which are numerous, and a map add much to the value of the volume. It will be a permanent and always desirable book among the publications of this Society.

- 20.—MISCELLANEOUS. *Heavenly Hymns for Heavy Hearts*. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia. A choice collection of sweet and comforting hymns for hours of sorrow. Many of our best Christian poets are represented here. *Aunt Harriet's Tales about Little Words*. By the same. These will surely interest our young folk, and must do them good. *Familiar Letters to a Young Convert*. By the same. We should hesitate on the teachings of the "Letter on an Immediate Profession of Religion." For the step here urged we incline to think that the early church had a better; we mean a class for catechumens. The revival and adoption of this ancient usage would, we think, give us more Christians and fewer professors of religion. *Biddy Malone, Jack Myers, Early Dawn, Bessie Haven, Carrie Trueman, The Five Gifts, and Harry Edwards* are stories published by this Board, written in a good style, and with good truth and principles interwoven. *Grapes from the Great Vine*. By the same. The author of this is the Rev. W. P. Breed, and it is a very happy production. It has in its nine chapters bits of story, with large portions of history, facts and truth. The fiction is the smallest part, and yet the book is very fascinating. It comes nearer to our model for a child's book than any thing we have seen of late among new books. *Homes of the West*. By the same. A lively picture of Western life in its beginnings and joys and trials. The sketching is well done. *The Christian Soldier*, by this Society is an excellent pocket miscellany for our hardy and noble sons at the front. *The Gospel among the Caffres*. 16mo. pp. 284. By the same. Another valuable reprint from the same excellent Society, giving a lively and truthful account of Mr. Moffat's missionary labors in Africa.

ARTICLE IX.

THE ROUND TABLE.

OUR COUNTRY.—European nations are looking anxiously for the permanent dismemberment of our Union. Even England cannot see the very smallest difficulty or objection in the way of two North American republics in stead of one, with the reserved right, of course, to any section or State of each to get up a new ordinance of secession, and constitute a third or fourth or fifth confederacy, oligarchy or empire, as the case might be. England thinks that, on the whole, there are some things to render such a termination (?) of our dreadful struggle desirable. For instance, we should be very much in the condition of Samson when shorn of his locks. It would be an easy matter comparatively to put out our eyes and make us grind in a prison. If the world in general and England in particular will pardon us for having an opinion in relation to our own affairs, we will take leave to say that we entertain rather decided objections to such a disposition of ourselves. It may appear very strange to the nation on whose dominions the sun never sets, but we find ourselves filled with a strong desire to maintain the integrity of this American Union, and, what is more, we intend to do it, with or without the approval and sympathy of our very respected friends and neighbors. Our war was undertaken for this particular purpose, though we believe God will make it the means to accomplish other valuable purposes. For the sake of preserving the Union we have given the very flower of our American manhood by hundreds of thousands, sending forth armies, such, for the intelligence, moral character and social position of those composing them, as the sun never shone upon. We have multiplied widows and orphans and fathers and mothers written childless throughout all the land. All this we have done, and done cheerfully, that we might still be a nation, having a place and a name in the earth, and not a miserable fragment of a once glorious, but forever dismembered Union. What yet remains to do or to bear, for the securing of the same great end, we trust we are prepared to do and to bear.

We have listened so long to dismal prophecies across the waters of our fast-coming financial ruin that we are grown used to it. The financial ruin has not overtaken us, and it will not overtake us. We shall have embarrassments of course, heavy burdens of taxation, financial revulsions and possibly convulsions. It is simply a matter of course that mistakes have been made in finance and

very grave mistakes ; and all men are seers after the discovery, and it is always exceedingly pleasant to have a scape-goat to send away into the wilderness with curses on his head. We ought to have had taxes imposed much earlier and to a greater extent, and ought not to have issued so many greenbacks, and ought to have done many other things, and to have left many other things undone.

This is all very plain now, and we have got to pay the penalty of our blunders. But what then? Can we not afford to do it? Did not Richard Cobden say more than two years ago that there was not a state in Europe that could have done what our government had already done in the raising of armies and subsidies? And yet all that was only the small beginning of what we have done since. Why it is scarcely more than two years since we heard the wealthy men of a wealthy town in Massachusetts gravely deliberating in legal town meeting whether they should offer so large a sum as fifty dollars to each volunteer in the cause of his country ; and now while we are writing we read that another town in our Commonwealth has just offered one hundred and twenty five dollars in gold to each volunteer, besides what the National government gives, and this amount in gold will pay a debt of \$318 75 incurred the day on which that smaller sum was debated.

Our material resources are such as no other nation on earth possesses. This war, enormously expensive as it is, is not going to ruin us. We can pay every farthing of our immense debt, interest and all, and it will do us good. *Sub pondere crescit*. If we had owed all that we owe now fifty years ago, it would have been the salvation of the country — would have saved us from that fearful corruption and debasement of political parties and that social extravagance and consequent effeminacy and vice which must have effected our downfall in time, and which have had not a little to do in bringing us into our present distresses. We have long been a wonder and almost a by-word to Europeans for our reckless and often witless expenditure — an expenditure which has added not the smallest particle to our dignity, comfort, contentment or respectability, but has produced results very much the contrary of all this.

Our taxes must be heavy, doubtless, for a long time to come, if measured with our own past experience ; but as compared with the burdens which other nations have borne, are bearing, they will be moderate to say the least. We recall our own experience in England not many years back, and the recollection alleviates very materially any apprehensions we might otherwise have in view of our present prospects. Our library was a pleasant room in an ample and substantial brick house, looking out upon a beautiful fruit

and flower garden in the rear; and the said library had just one window, because the light of the sun was such an expensive article in England that at that time even rich men were prudent in its consumption. Seven is the perfect number, and the father of a household might have seven windows *of a moderate and prescribed size*, without paying for the light that came through them, but for every additional window or opening, with or without glass, through which heaven's sweet light was admitted to sitting-room, chamber, office or cellar, there must be paid to the government of "our Sovereign Lady," a sum equal to two dollars and a half. This supremely absurd and barbarous law had the effect greatly to mar the beauty and comfort of English dwellings, and to kill annually a multitude of scrofulous children. We do not remember the number of windows in the house of which we have spoken, but the sum total we paid for sunlight must have been at least twenty five dollars a year, and that, be it remembered, for light inferior in quality, and in only moderate quantity. We recollect one day seeing a strange man surveying our premises in a curious way. Presently he rang at the bell, introduced himself as a new Inspector for the district, and said we were liable for one window more than we were paying for. We asked him where it was, and he pointed to an opening into the coal cellar, about two square feet in size, and thereafter we paid for it the same as for a full sized window in our library. This was the new Inspector's way of commending himself to those to whom he was indebted for his office, and, possibly, to secure promotion. It is gratifying to the humane and benevolent feelings to know that this odious and cruel tax was repealed some twelve years ago, and a house tax substituted for it, proportioned to rental.

This was one item in the list of direct taxes. And the repeal or commutation of this was by far the most important relief which England has experienced in the matter of fiscal burdens for the last half century, unless we should except the repeal of the corn law. For a carriage with four wheels, and drawn by two horses, the owner pays an annual tax of \$17 50, or \$10, if drawn by one horse. For a carriage of two wheels the rates are about one half as much. If the carriage is used for carrying merchandize whereby a livelihood is sought, a carriage with four wheels pays eleven dollars, and with two wheels six dollars and a half. For every horse kept for riding or driving in a carriage liable to duty the tax is five dollars. On every dog, "mongrel, puppy, [of six months or over] whelp or hound," a yearly tax of three dollars is imposed, with the express provision that no man shall be taxed for more than sixty-six dogs.

If you use a ring, seal, or any other article having on it your crest "or other armorial device," you will pay a tax of three dollars and a quarter therefor, provided you are an individual of no more than ordinary consequence; but if you drive a pair of horses and have four wheels to your carriage, then your crest rises surprisingly, and you pay thirteen dollars a year for that important indication of respectability.

We think our income tax, with the addition, a serious impost; but let us see how this matter is arranged in England. A man with a salary or total income exceeding \$500 and not exceeding \$750, is taxed on the whole amount, at the rate of \$2 40 per \$100, equal to \$18 on an income of \$750; on all incomes exceeding \$750, the tax is at the rate of \$3 60 per \$100 on the entire amount, equal to \$36 00 on a total income of \$1,000.

But the direct taxes paid by Englishmen are small when compared with what they pay in the shape of customs and excise. Bricks are excised, and malt is excised, and every home produced article that can be, and the consumer pays it in the advanced prices. Every drive which you take with horse and carriage from the livery stable is excised, and the proprietor pays it out of the amount charged to you. The consumers of tobacco pay an enormous aggregate tax to government, the average duty being a dollar a pound, and the better qualities being rated much higher. We remember to have paid a dollar and a half a pound for the best black teas, one third of the amount being duty; or if we used what was sold for a dollar we still paid half a dollar to government for every pound consumed. Coffee was half a crown, or sixty two cents a pound, and other luxuries in proportion. All this was in a time of profound peace, with no derangement of the currency, and no unusual inflation of prices by speculation. Yet we seldom heard an Englishman complain of taxes. A much more common remark was, that his was the best country and the best government in the world, and well worth paying for.

We are to be taxed, let it be remembered, for the preservation of the Union—our very national existence; with the immense undeveloped resources of our country we can bear heavy taxes better than England can; there is no prospect that our taxation will come up to what Englishmen have paid cheerfully from time immemorial; the bearing of very heavy burdens of this sort will do us no harm whatever, but will tend directly to promote social economy and social morals; will be a guarantee for the integrity of our statesmen and politicians; will bind us firmly together as a people, and cause

us to appreciate far more highly than we have ever done before the blessings of a good government and a happy country.

MODERN IMPROVEMENTS IN THEOLOGY.—Is it not simply a thing of course, and so a certainty, that there should be such improvements? Are we not nearer the Millennium than were John Howe, and Owen and Bunyan, and Jonathan Edwards? Must it not follow, as a necessary consequence, that our illumination surpasses theirs? Else what is the benefit we have in living in this later age?

With these postulates, which we beg to have conceded to us that we may be saved the trouble of proof, we proceed. We have been at no little pains to ascertain for our readers and ourselves, what are the particular indications of this higher illumination, and we are most happy to say we believe we have arrived at a tolerably safe result. We think that one, and indeed the main indication of progress in theology is the greatly increased uncertainty of theological conclusions. The readers of such men as Howe and Edwards must have been impressed with the fact that they were positive and confident in their theological opinions, on such points, for example, as original sin, the atonement, regeneration, future judgment and eternal destiny. This may be supposed to have been owing to the fact that they were accustomed to receive in a very simple, implicit sort of way the declarations of such men as Paul, who had a singular habit of saying "I KNOW."

The great sign of progress, as we said, is uncertainty. And the higher the illumination, the greater it would appear, the uncertainty becomes, until excess of light is almost total darkness. A theologian of this advanced type does not exactly believe or disbelieve; does not *know* much of any thing, for the matter of that; but from his sublime height, he sees, most clearly that a thing may be. The heathen *may be* be saved without the gospel; the gospel *may be* preached to them in the world to come; and then, if they do not repent, they *may be* annihilated together with those who heard the gospel in this life but refused to accept it.

It will be observed that the "*may be*" is always in the same direction. Whether it would hold the other way we are not advised. We do not know whether it is equally clear to the vision of these men of the higher illumination that, possibly, the heathen may perish without the gospel; and that their destruction may be just, though the gospel has never been preached to them; and that the punishment of all who perish in sin, whether in Christian or in heathen lands, may be eternal. The confessions of these men always

lack definiteness. It is their sublime peculiarity that they dwell among clouds and mists.

We have queried whether all this is to be set down as exoteric teaching of esoteric doctrine; and that in the case of the initiated the mists disappear, and things are stated without a "*may be*," and with a frankness and assurance which we who are without are, as yet, unable to bear.

THEOLOGY AND ETHICS.—The theology of a people shapes and tones their ethics. Impure conceptions of the Divine taint and mislead the human. Then, the corrupted soul in man goes forth in quest of a corrupt god, to keep it in countenance. Jeremy Taylor quotes from Julius Firmicius, in illustrating this idea: "*Adulterio delectatur quis? Jovem respicit et inde cupiditatis sue fomenta conquirat; probat, imitatur, et laudat, quod Deus suus in cygno fallit, in tauro rapit, ludit in Satyro. Cœnum de cœlo facitis, et errantes animos per abrupta præcipitia crudeli calamitate ducitis, cum hominibus peccare volentibus facinorum viam Deorum monstratis exemplis.*" This made Athens, Corinth, Rome, dens of flagitious vice, with all their æsthetic and legal culture. What effect will the modern letting down of the Godhead to something, of which Mr. Herbert Spencer tells us that we can predicate no virtue nor personal will or preference, have on our popular ideas of right and wrong? Will it give us a better public or private conscience?

A DEGREE of infirmity clings to everything human. An instance: Take a picture by a great master, Michael Angelo—he excels in the gigantic strength of his conceptions; another artist in the softness of his creations; another in minuteness of detail. Now all these qualities are essential to a perfect picture. But no artist has them all; and had he, the strength of individuality would be lost in perfection. Hence even the sublime forms of art partake of the incompleteness of all human things, whose nature and feelings indeed they embody.

EVERY independent and over-bold writer is almost sure to develop some catholic truth into heresy. He exaggerates the truth until it has the show of originality; but this very originality, especially in religion, carries one away from the church catholic. Hence one man stands against many. Which shall we believe?